



aesop without morals

the famous fables, and a life of aesop, newly translated and edited by

lloyd w. daly



aesop without morals

Translated and edited

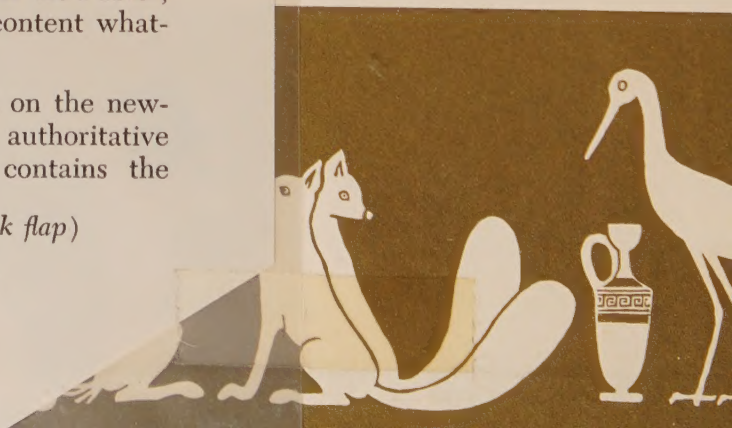
by LLOYD W. DALY

Here are the familiar Fables of Aesop—moralistic pap for school children for so many hundreds of years that it is almost impossible to think of them in any other light.

But Lloyd W. Daly, prominent educator and classicist, now presents the Fables in a new light—as adult literature, as an important and telling expression of Greek creative genius. For the Aesopic Fables are reflections in the mirror of self-examination. The Greek looks into his glass and sees a horrible picture of himself. But the Fable is too harsh, and he says: “It is not I but the animal in me that is like this!” Then comes the moralist and says: “No, you fool; this is yourself even more truly than any ideal you may have.” According to Dr. Daly, the cynical vein of the Fables runs so strong that it must be obvious that they were not intended for the edification of youth; a number of the Fables, in fact, have no moral content whatsoever.

This collection, based on the newest, fullest, and most authoritative Greek texts available, contains the

(continued on back flap)





DANVILLE PUBLIC LIBRARY
DANVILLE, INDIANA



WITHDRAWN





The Fox and the Grapes. A red-figured Athenian vase of the fifth century B.C. Privately owned.
Photograph by Ruben Goldberg. Courtesy of the University Museum, Philadelphia.



aesop without morals

the famous fables, and a life of aesop,
newly translated and edited by

lloyd w. daly

illustrated by GRACE muscarella

DANVILLE PUBLIC LIBRARY
DANVILLE, INDIANA



new york • thomas yoseloff • london



Copyright © 1961 by A. S. Barnes and Company, Inc

Library of Congress Catalog Card Number: 61-6922

Thomas Yoseloff, *Publisher*

11 East 36th Street

New York 16, N.Y.

Thomas Yoseloff, Ltd.

123 New Bond Street

London W.1, England

Printed in the United States of America

translator's note

The Text. The making of this translation has been a pleasant diversion from other preoccupations for several years. Throughout this time I have enjoyed the opportunity to call freely upon the great store of learning of Professor Ben Edwin Perry. It is to his generosity that I owe the permission to use the text of his *Aesopica* as the basis for my translation not only of the *Fables* but also of the hitherto untranslated *Life*. Much of what I am able to say of Aesop and the *Fables* is based on the results of his research. He has also been kind enough to read and criticize my translation of the *Life*. It is a pleasure to acknowledge this indebtedness as well as the deeper debt I owe to him as a former teacher at the University of Illinois and as a present friend.

The Illustrations. My deepest gratitude is also due to my good friend and former student, Dr. Grace Freed Muscarella, from whose pen come the line drawings for this volume. With her experience as an archaeological illustrator she has combed the corpus of Greek vases for scenes and figures illustrative of the fables. Slight adaptations have produced these charming results. The title page vignette is taken from an Attic red-figured vase of the fifth century B.C., which is now in the Vatican and obviously represents Aesop in conversation with the fox.

I wish also here to make acknowledgment to the owner for permission to use the photograph of his unpublished vase, which appears in the Introduction.

contents

Translator's Note	7
Introduction	11
The Life	29
The Fables	91
Aesop's Fables	93
Fables Excerpted from Various Greek Authors	231
Latin Fables	253
Appendix: The Morals	265
Index	309

introduction

The Fables. "Know thyself," commanded one of the legends inscribed on the temple of Apollo at Delphi, and Socrates echoed to the Athenian court that condemned him, "the unexamined life is not worth a man's living." This introspective bent, this disposition toward self-criticism, was part of the Greek genius for "seeing life steadily and seeing it whole." It might express itself in tragedy, or it might express itself in comedy; Nietzsche labeled its more austere and measured expression Apollonian, its more enthusiastic and irrational side Dionysian.

When the Greek looked at himself, he was not always happy with what he saw. The extreme reaction is represented in the story of King Midas' capture of the sage Silenus, the boon companion of Bacchus and an embodiment of the proverb *in vino veritas*. When forced to answer the foolish king's question, Silenus said that the best thing for man was never to be born and the second best to die as soon as possible. The outlook finds its standard portrayal in the legend about the philosopher Diogenes who went about with a lantern and, when asked what he was looking for, replied simply, "An honest man." Though ancient Cynicism did not deny human sincerity and goodness, it found these qualities rare.

The Aesopic fables are one of these reflections from the mirror of self-examination. The Greek looks into his glass and sees a horrible picture of himself. It is always difficult to be honest with oneself, and it is as though the fables were saying, "It is not I but the animal in me that is like this." Then comes the moralist and says, "No, you fool; this is yourself even more truly than any ideal you may have." The Aesopic

fables have been pap for children in schools for so many hundreds of years that it is perhaps difficult to think of them in any other light, but the cynical vein of the stories themselves runs so strong that it must be obvious they were not intended for the edification of youth, and it is in such a light that I would present them in this new translation, freed from the encumbrance of the added morals, which are at best supererogatory.

If we dispense with the morals, which are little more than an insult to our intelligence, how are we to understand the existence of such a collection of tales? If these fables were not intended to serve a moral and instructional purpose, were they brought together to serve any other purpose? The answer to this question is not, perhaps, too difficult to divine, for we know something of the place the fables occupy in our own consciousness. Pointed stories capable of a wide variety of application have always been in demand. We have only to recall *fishing in muddy waters*, *out of the frying pan into the fire*, *the goose that laid the golden eggs*, *the dog in the manger*, *the boy who cried wolf*, *the ant and the grasshopper*, *the hare and the tortoise*, and *the wolf in sheep's clothing* to realize the proverbial and paradigmatic function the stories serve with us. We depend on the very mention of a fable to say, "Oh yes, everyone recognizes that kind of behavior; it's just like that of the animal in the fable." Still, the analogy of modern understanding is not always a reliable index to the attitudes of other times or other places, and a proper insight into a literary product of any age other than our own can be gained only by looking at it in the light of what we know of its genesis and development.

The first appearance in the Hellenic world of anything that can be identified as an Aesopic fable is in the *Works and Days* (lines 201 ff.) of the poet Hesiod, whom the ancients regarded as a contemporary of Homer and who may have lived as early as the eighth century before Christ. Hesiod says:

And now I will tell a fable for kings even though they are wise: Thus spoke the hawk to the speckled-necked nightingale as he seized her in his claws and carried her up among the clouds—and pitifully did she whimper as the crooked claws pierced her through—masterfully did he bespeak her: "Simple creature, why do you cry aloud? One far mightier than yourself now holds you in his grip, and you will go wherever I take you for all

your singing, and I will make a meal of you if I choose, or I will let you go. Foolish is he who would match himself against those who are stronger; he is robbed of victory and suffers pain as well as shame."

The fable is told as something that is already familiar, for it begins in the middle; to judge from the lesson that is drawn, it should have begun by saying that the nightingale was inordinately proud of her song, so proud that she boasted she was the better of any winged creature.

Other early Greek poets make use of similar talking-beast tales, but it is not until the fifth and fourth centuries before Christ that we find such writers as Aristophanes, Plato, and Aristotle ascribing the stories they tell to Aesop. These stories obviously had currency by word of mouth for a long time, even, to use a close parallel, as shaggy-dog stories have in recent times.

A story told by Plato of Socrates sheds an interesting light on the status of the fables in his day. In the *Phaedo* (60 D ff.) one of the friends of Socrates, who is in prison awaiting execution of his sentence, asks him about some poems he is said to have been composing there. Socrates says that he has been doing this in response to a command that he had often received in a dream. He says that he has composed a hymn but "realizing that the poet, if he is really to be a poet, must write stories rather than addresses, and since I was no storyteller, I took the fables of Aesop, which I knew and came readily to hand, and turned the first ones that occurred to me into verse." It is reasonably certain that Socrates is not supposed in this anecdote to have had a copy of *Aesop's Fables* at hand in the prison. Indeed there is no reason to suppose that there was in existence among the Greeks any such collection of what would have been looked upon as trivialities in this day when books were still a relatively scarce commodity. Socrates would merely have drawn on his familiarity with such fables for simple plots. It will also bear noticing that this is the first instance in which there is any suggestion of the idea of versifying Aesop, an idea that has since borne generous fruit.

These instances in which fables were used by ancient poets and other writers of Greece also give us an opportunity to see in what way the fables were used in this period before there is any evidence of their having been brought together into a collection. The example chosen

from Hesiod above is perhaps somewhat misleading, for it is only he and a moralist such as the Socrates of Xenophon's *Memorabilia* (II 7, 13) who make use of a fable to point a generalized moral lesson. In most of the other instances in which there is sufficient context preserved to allow us to make any observation, the fables are used to make a point or support an argument. The Greeks are known for their love of disputation, and this use of the fable is only one of their many devices for forceful expression aimed at making a point or carrying conviction. And there was more than one way of using a fable for such a purpose. Herodotus in his *History* (I 141) tells how Ionian Greeks, who had resisted the Persian king, Cyrus, once they heard that Croesus and the Lydians had already been subjugated, sent an ambassador with offers of submission. Cyrus' only reply was to tell a fable. "A flute player saw some fish and started to play, with the idea that the fish would come out on the land. When they disappointed him, he took a net, cast it, and hauled out a great quantity of fish. When he saw them jumping around, he said to them: 'You don't need to dance for me now, since you wouldn't come out and dance when I played my flute.' " Herodotus assures us the Ionians did not miss the point of Cyrus' fable.

The romanticized biography of Aesop gives a perfect illustration of this allegorical use of a fable. Aesop, a slave recently freed for his good advice to the people of Samos, was called upon for further advice. Croesus had demanded tribute of the Samians, and their public officials had advised sending it. But the assembly of the people asked Aesop's advice. The master of the fable replied, "If I say 'don't give it,' I'll mark myself as an enemy of Croesus." The assembly still called loudly for him to speak, and reluctantly he responded, "I will not give you advice but I will speak to you in a fable. Once, at the command of Zeus, Prometheus described to men two ways, one the way of freedom and the other that of slavery. The way of freedom he pictured as rough at the beginning, narrow, steep, and waterless, full of brambles and beset with perils everywhere, but finally a level plain amid parks, groves of fruit trees, and water courses where the struggle reaches its end in rest. The way of slavery he pictured as a level plain at the beginning, flowery and pleasant to look upon with much to delight, but at its end narrow, hard, and like a cliff." In his *Rhetoric* (II 20) Aristotle comments on this use of the fable. "Fables," says he, "are suited to popular oratory and have this advantage that, while historical parallels

are hard to find, it is comparatively easy to find fables. For fables have to be invented, like illustrations, if one has a faculty of seeing analogies, and invention is facilitated by cultivation."

The first indication that any Greek took the fables seriously enough to make a written collection of them does not come until the fourth century B.C. Diogenes Laertius in his biography of Demetrius of Phalerum (V 5, 80) reports that this scholar left, among many other works, "collections of Aesopic Fables." These collections have not survived, but fragments of a papyrus scroll of the first century after Christ have been found containing fables in Greek prose, and this scroll may well be a copy of them.

The earliest extant collection is a versified Latin version of some of the fables done by the freedman Phaedrus in the first century of our era. The five short books of Phaedrus contain not only Aesopic fables but also anecdotes and topical material of contemporary interest, which indicates how little feeling there was that the fables had a fixed form and independent existence in their own right rather than being floating, common property. Phaedrus retold the fables he chose in iambic verse, which had always been felt to be appropriate for satire or invective. The fables do not in themselves point a satirical finger at anyone, at least not explicitly. In a collection who can say that any one fable is aimed at an individual? Some of them may be so aimed, and those who are sensitive or vulnerable may feel wounded. Some, at least, of Phaedrus' fables were taken as personal satire, for we are told that under the emperor Tiberius he was punished for offence he gave through his fables to the emperor's powerful favorite, Sejanus. This satirical bent eventually found its fullest expression in the French *Fables* of La Fontaine, many of which are based directly upon Phaedrus.

In France the *Fables* of La Fontaine have been familiar to generations of school children through exercises in memorization, recitation, and paraphrasing. This is precisely the pedagogical practice advocated for Roman school children by Quintilian in the first century in his *Education of the Orator* (I 9, 1). The pupils of the elementary teacher "should," he says, "learn to paraphrase Aesop's fables, the natural successors of the fairy stories of the nursery, in simple language, and subsequently to set down this paraphrase in writing with the same simplicity of style: They should begin by analyzing each verse, then give

its meaning in different language, and finally proceed to a freer paraphrase in which they will be permitted now to abridge and now to embellish the original so far as this may be done without losing the poet's meaning." The poet in this case we can only presume to have been Phaedrus.

Phaedrus did not find an emulator in Latin until about 400 A.D., when Avianus turned forty-two fables into elegiac verse, which enjoyed the greatest popularity throughout the Middle Ages and served as a mediator of the fable to modern times. But Avianus' model was not Phaedrus. His stories are all taken from Babrius, who, at an uncertain date not later than the second century, did the work Socrates had conceived and left iambic renderings in Greek of the fables in ten books, of which we now have two.

But it is the prose versions of the fables with which we are here concerned. Aside from the one small papyrus fragment already referred to, the Greek prose versions are preserved by manuscripts written at various times ranging from the tenth to the sixteenth century. Yet the formation of the collection upon which these late copies are based may be assigned with confidence to some time within the first three centuries after the birth of Christ. This is not to say that every fable in the collections has been preserved in precisely the form in which it would have appeared in the original collection; it is, in fact, clear that the precise literal form of the fables was not regarded as anything like sacrosanct and that variations on the nature of the collections were produced from time to time by the addition, omission, and rearrangement of fables.

It is these prose versions of the *Fables* which may be considered as the true Aesop, the basis in one sense or another for all others. While it is clear from allusions in the poet Archilochus that some of these fables are as old as the seventh century before Christ, at least one (262) was pretty clearly added in Christian times, since it is the fable told by Jotham to the men of Shechem in the book of Judges (IX 8).

The fables are, as everyone knows, beast stories in which the beasts not only talk but also behave in other ways very much like humans. Isidore, the seventh century Bishop of Seville, says that fables are told in order to produce a recognizable picture of human life through the conversations of imaginary dumb animals. He goes on to say that fables are either Aesopic or Libystic. "They are Aesopic when dumb

animals or inanimate things such as cities, trees, mountains, rocks, rivers are supposed to have talked to one another, but they are Libystic when there is supposed to be some oral communication of men with beasts or beasts with men." There are fables of both kinds represented in our collections, but there are also other kinds, and the distinction is of no significance. Some fables, such as that of *The Thieving Boy and His Mother* (200), have only human characters.

Far from being highly moral stories, the fables are not always even conducive to moralizing. The fable of *The Boys and the Butcher* (66) presents two juvenile delinquents of antiquity stealing from a butcher. The point of the story lies in the boy who stole the meat saying that he didn't have it and the one who had it saying he hadn't stolen it. The butcher's remark that even if they deceive him with their lies, they will not deceive the gods, is very lame indeed. Again in the story of *The Bat and the Weasels* (172), in which the bat escaped death at the hands of weasels once by claiming to be a mouse instead of a bird and again by claiming to be a bird instead of a mouse, there is no moral content, and even the moralist can only say, "Obviously, we too must not always stand on the same ground but remember that people who adapt themselves to circumstances often manage to escape the most serious perils." On occasion they may serve very special purposes. For example, the fable of *The Bat, the Bramble, and the Coot* (171) is aetiological, that is it serves to explain the origin of the peculiar habits of each of the members of this trio. That of *Zeus and the Turtle* (106) is a *Just So Story* explaining how the turtle got his shell. Still the vast majority of the fables are paradigmatic, which is to say that, whatever their content, they serve as examples, usually horrible, of human behavior. You may take them as you like, but they must usually have been told in antiquity with the expectation that someone specific would find that the shoe fit and would have to put it on. That is why they so readily turn into satire in the hands of Phaedrus or La Fontaine.

In our collections nearly all the fables are equipped with morals at the end. *This fable teaches* is one of the familiar introductory formulae. Upon such formulaic pegs are hung the generalized lessons which are independent of the stories and are presented as the comment of Aesop or an anonymous narrator and not of the animals or characters of the stories. There is good reason for retelling the fables without these morals. The history of the collections pretty clearly

indicates that the morals were not a necessary or standard accompaniment of the fables from the beginning. The fables are commonly arranged in the collections in an alphabetical order determined by the initial letter of the first word of each so that, for example, all fables beginning with the word *Fox* are grouped together. It is thus fairly easy to find most of the *Fox* fables but not so easy to find a fable to illustrate a particular point. It appears that the collectors began to give some help in this direction by adding brief *promythia*, or explanations, at the head of the fables. As the purpose of writing these shifted from that of indicating interest and point to one of interpretation, it was natural that the explanation should be made to follow rather than precede the fable it explained. As B. E. Perry, who has studied this history, puts it, the collectors "began to think of themselves no longer as mere compilers but somewhat as literary men speaking to the public in the capacity of interpreters and moral advisers."

The style of the fables is simple and direct. They are told in language that is unpretentious and free alike from high-flown verbiage and from colloquialism. When one stops to think that the fables are not all the product of the pen of a single author, he will realize that this feature of their style is one that had been fixed by convention and represents deliberate restraint rather than inept colorlessness. This restraint is in keeping with the general crispness and economy of narrative that is everywhere observed. The situation is usually described in a very few words, an incident is outlined with equal brevity, and a result indicated. The fable of *The Goose That Laid the Golden Eggs* (87) is a good example. It consists of three sentences. The first sets the stage: "Hermes was worshiped with unusual devotion by a man, and as a reward he gave the man a goose that laid golden eggs." The second tells what the man did: "The man couldn't wait to reap the benefits gradually, but, without any delay, he killed the goose on the supposition that it would be solid gold inside." The third tells the result: "He found out that it was all flesh inside, and so the result was that he was not only disappointed in his expectations but he also lost the eggs."

Still, even with all this brevity, space may be found for a dramatic touch. Most fables end with the words of the principal character. They may simply be his last words, as in the fable of *The Crab and the Fox* (116), but very frequently they provide the fable with an epigrammatic climax, a punch line. This punch line can be seen in the fable of *The*

Pig and the Sheep (85), which also shows the further dramatic refinement of miniature dialogue.

Effective character drawing is not to be expected in such brief scope. In the *Fables* of La Fontaine the individual animals often bear a stock character equivalent to some type or class of person in contemporary court society, but this is not so in the Aesopic fables. The fox may show some signs of being sly like his medieval counterpart Reynard or his more modern descendant Br'er Fox, as in the fable of *The Fox and the Leopard* (12), but he is so far from being consistently clever that he appears as a very prototype of stupidity combined with gluttony in the fable of *The Fox with the Swollen Belly* (24). The faithfulness of the dog, the long-suffering of the ass, and the timorousness of the deer are all recognized in the fables, but they are not so fixed as characteristics that these animals cannot be presented in other lights.

Aesop. We may talk positively of the fables as of something which we know directly, but of their authorship little can be said that is definite and unquestionable. It was not supposed in antiquity that the fables all originated at one time or with one person. It was clear, for example, that there were fables in the time of the poet Archilochus, who lived before the time to which Aesop was assigned. They were properly called Aesopic, as belonging to a type, and not Aesop's. He could neither be thought of as their author nor as their originator. The rhetorician Theon explained that they were called Aesopic simply because Aesop used them so constantly and so skillfully.

We know almost as little of Aesop as we do of Homer. Like Homer, he is a legendary figure. An anonymous life of Aesop is preserved in the manuscripts along with the prose versions, but this is obviously fictional and romantic. According to it, he was a slave born in Phrygia. He was dwarfish and had a swarthy skin, a potbelly, a pointed head, a snub nose, bandy legs, short arms, squint eyes, etc. In addition to all this, he was dumb until speech was given him by the goddess Isis in repayment for a kindness he had done one of her priestesses. His keen wit and ingenuity are pictured in strong contrast not only to the grotesqueness of his body but also to the stupidity and obtuseness of those about him. This superiority does not, of course, endear him to those whom he outwits, and he soon becomes the property of a slave dealer who promptly unloads him on the philosopher Xanthus of the

island of Samos. The philosopher purchases this unlikely slave as a bargain for his wife, but he and his wife find that Aesop outwits them at every turn. Their efforts to find an excuse to punish him invariably backfire, but eventually, as a result of Aesop's readily solving problems that baffle even the philosopher, Xanthus grants his freedom. His reputation for wisdom has by now grown to such a degree that he is consulted by the Samians on their relationships with Croesus, the powerful king of nearby Lydia. Although he is treacherously surrendered to Croesus, he dissuades the king from attacking the islanders and upon his return to Samos is richly rewarded.

His first act is to erect a shrine to his patronesses, the Muses and their mother Mnemosyne. After many prosperous years in Samos he sets off to see the world. At Babylon his sagacity wins for him the position of minister to the king, a capacity in which he makes many other peoples tributary to Babylon. After many adventures he takes leave of the king to visit Delphi, the famed seat of the Pythian oracle of the god Apollo in Greece. On his journey he visits many cities, giving public demonstrations of his wisdom and culture. But although he was well received everywhere else, at Delphi the throngs fail to show themselves properly appreciative. Incensed at this treatment, Aesop publicly castigates the Delphians and prepares to take his departure. Apprehensive of his spreading this low opinion of them on his travels, the Delphians lay a trap for Aesop. By stealth they secrete a golden bowl from the temple in his baggage; then as he starts off through Phocis, they overtake him, search his baggage, and find the bowl. Haled back to Delphi, Aesop is found guilty of sacrilege against Apollo for the theft of the bowl and is condemned to death by being hurled over a cliff.

Curiously enough, the story makes it clear that Aesop's death was the vengeance of the god Apollo, whose wrath he had incurred by not honoring him as leader of the Muses in the shrine he had erected on Samos. In other words, Aesop had shown his gratitude to the more popular goddesses—the little man and the little gods—and had shown no recognition of the great god Apollo, to whom the Greeks normally looked in matters of culture and literary accomplishment. This somewhat *Cynical* outlook pervades the whole *Life*. The ill-favored and even repulsive Aesop, a slave, laboring under every possible physical disadvantage, achieves moral triumph over Hellenes and Hellenic cul-

ture. About half of the account is devoted to Aesop's service to Xanthus, and in this relationship the philosopher, who is pictured as a man of great repute about whom students and followers gather in flocks, is made to appear a dunce and nincompoop who is not only fooled and ruled by his wife but also has his vaunted wisdom set at naught by the meanest of his slaves. Aesop outwits the philosopher in simple matters in the privacy of the household, outshines him with common sense before his students, and answers questions that baffle Xanthus before the public assembly.

In the end, the vain Xanthus owes his very life to Aesop, and the selfish and corrupt citizenry of Samos is saved by him from the armed might of the Lydian king. This is as much as to say that the proud philosophy of the Greeks and their famed political wisdom is as naught against the native wit and common sense of a mentally well-endowed slave, even though he suffer from every other drawback. A similar outlook is familiar from Greek New Comedy, such as that of Menander, in which the sly and clever slave customarily triumphs over his dull-witted social superiors. This outlook, if it were taken to be that of a Greek—and the language of the *Life* is Greek—would indicate a relatively late date—fourth century B.C. or later—for the origin of the whole *Life*, since such anti-intellectualism is more characteristic of the period after the Peloponnesian War, when Hellenic self-assurance began to waver in the midst of rapid social and political change.

However this may be, it is evident that some of the features of the *Life* were familiar at least as early as the fifth century, for Herodotus is familiar with Aesop's servitude on Samos, Heraclides Ponticus knows him as the slave of Xanthus, and Aristophanes knows the story of his death at Delphi.

We must suppose that the story was retold and rewritten many times. There are, in fact, several extant versions of this *Life*, and they are of unique importance in the history of prose fiction. Greek literature, which is so rich in myth and other forms of the storyteller's art, knows nothing comparable to them. The reasons for this are apparent when we consider what is known of the origin of the story.

The version which I have chosen to present in translation here as a preface to the *Fables* has never been translated before and was first edited by Professor Ben Edwin Perry in 1952. It is preserved in a tenth century manuscript in the Pierpont Morgan Library. Similarity

between this earliest completely preserved version and that preserved in part by a Berlin papyrus fragment shows that the *Life* existed in essentially the form in which we have it as early as the second century after Christ. Internal evidence makes it likely that the *Life* was written by a Greek-speaking Egyptian, in Egypt, probably in the first century after Christ. Some of the more obvious signs of this are the prominence of the Egyptian goddess Isis in the story and the particular brand of hostility it shows toward Hellenic learning. The language in which the *Life* is written is, then, about the only thing about it that is Greek.

The *Life* was put together out of a variety of more or less ready-made material. In the first place there is the tradition of Aesop's servitude to Xanthus on Samos and of his death at Delphi, which we have seen was known to Greeks of the fifth century before Christ. Another source is represented by sections 101 to 123 which tell of Aesop's experiences at Babylon and in Egypt. The substance of these chapters was drawn from a similar romance dealing with the adventures of Ahikar, a legendary scribe at the court of the Assyrian Sennacherib, a romance which is known from an Aramaic manuscript of the fifth century before Christ as well as from reference to Ahikar in the apocryphal book of Tobit. These two elements account for a major portion of the *Life*. The clearest contribution of the author himself is the anti-Hellenic bias.

Although he has achieved a lively effect, it is not as a result of the exercise of his own imagination but rather thanks to his eye for a story and his knack as a raconteur. There can be little doubt that he has strung his anecdotes together on the string provided by the tradition he already knew about Aesop, adding beads from what must have been a considerable store of popular stories. His art in composition is hardly art; it is his style in telling the individual anecdotes which gives them their character. Touches of realism in description and dialogue are his contributions. The elaborate description of the surroundings in which Aesop takes his siesta (6) is a purple patch in the whole fabric. It is a feature of style known to ancient rhetoric as an *ecphrasis* and was probably either borrowed by our author or imitated by him from some classical source. If it is noticeable that the quality of the narrative style is uneven throughout the *Life*, it must be remembered that we do not have it as it left its author's hand. The other versions of the

Life show clearly how it continued to be debased and abbreviated in the course of transmission.

The version of the Morgan manuscript is somewhat mutilated so that parts must be supplied from the other principal Greek version and from other sources. These supplements are indicated in the translation by square brackets.

To return to Aesop himself, it will be evident that such a document as the *Life* cannot be taken seriously from the historical point of view. It must be taken for the fiction that it is.

Forerunners of Aesop. Up to this point I have spoken of the *Fables* as a creation of the Greek spirit. So far as the collection here presented is concerned, that is true, and until almost yesterday there would have been no reason to qualify the impression I have given. But through the magic of archaeology and the painstaking labors of devoted scholars we learn many new truths about our past.

Out of the mud-brick ruins of ancient Mesopotamia have come clay tablets inscribed in cuneiform which, when interpreted, open up a whole new—or should we say old—world, with law codes older than Hammurabi and a literature of startling variety. The most recent revelations from this realm of forgotten literature are collections of Sumerian proverbs from the Old Babylonian period. These collections, written down in the first third of the second millennium before Christ and presupposing the still earlier existence of such material before collections were formed, contain primarily proverbs in which animals play an important part. Some are quite simple, such as the one which says, "No one will give away a cow for nothing." Others suggest a story. "The dog snarls at an ox which is being scrubbed." Presumably if we knew the story, we would understand the significance of the proverb, just as we understand what is meant when anyone refers to the "goose that laid the golden eggs." A few are full-fledged fables. One, for example, we might label *The Dog and the Ass*. It runs:

The ass was swimming in the river, and the dog held tightly on to him, saying:

"When will he climb out and be eaten?"

We need not be told that such fables are forerunners of the Greek. It is another question whether they provided, by some indirect route

of transmission, the models for Greek Aesopic fables. Fables are such simple things that one would not be bound to suppose that they could not have originated and come to be popular in more than one place independently. Still, although there is a great gap in time and space between Sumerian and Greek, the gap can be bridged at least in our imagination. From Sumerian to Assyrian in time and northward to Hittite in space we are led by real links of connection until we come to the Phrygians of central Asia Minor. And was not Aesop a Phrygian? Perhaps this is the route of transmission of the fables to the Greek world. The track is too tenuous to follow, but even now the site of Gordium, the capital of Midas, king of Phrygia, is being excavated, and who can say what we still may learn of the contacts we know existed between the Phrygians of the interior of Asia Minor and the Greeks of the seacoast? *

The Translation. There has been no lack of English versions of the *Aesopic Fables* in many editions and revisions, but they most commonly suffer from a number of shortcomings: They are couched in archaic English reminiscent of the King James version of the Bible, they give only a small selection of the fables, they are practically never translated directly from the original Greek, and they sometimes offer the most egregious nonsense and misinformation about both Aesop and the Fables.

It is the purpose of this translation to present a reliable, an intelligible, and, hopefully, a readable English version of the Greek prose fables. The translation is based on the new and excellent text of Professor Ben Edwin Perry as contained in his *Aesopica* (Volume I, University of Illinois Press, Urbana, Ill., 1952), which, in addition to providing the most extensive and reliable collection of Greek and Latin Aesopic texts ever assembled, will offer, when its other volumes appear, much additional material from other languages as well as a copious historical and literary commentary on the whole. I have included translations of all the Greek prose fables contained in this collection, omitting only a few of those collected by Perry from the texts of ancient authors (Nos. 422–471) where it appeared to me that they were too abbreviated to be of any interest or were badly mutilated

* The translations I have given of Sumerian proverbs and fables are taken, along with the basic information about them, from Edmund I. Gordon's "Sumerian Animal Proverbs and Fables," reprinted from the *Journal of Cuneiform Studies*, Vol. XII, Nos. 1 & 2 (1958).

in transmission. I have also included translations of the Latin prose fables, from Perry's Part Seven through number 579, which are derived from the paraphrases of Phaedrus, while excluding those which are derived from medieval sources. I have also omitted the poetic versions of Phaedrus and Babrius, which are included by Perry in his collection. These latter may be found in the translations of the two poets, for whom Perry has promised new translations to appear in the Loeb Classical Library. The numbers used by Perry are retained for the convenience of those who may wish to refer to the original.

In the translation I have tried to be faithful to the original without slavish literalism on the one hand and without willful embellishment or rewriting on the other. The language of the originals is, on the whole, simple and straightforward, with little of the artificiality of literary or rhetorical pretentiousness, and yet free from colloquialism. I hope that I have succeeded in preserving these qualities in the English. I have, for example, preferred rabbit and turtle to the generally less familiar hare and tortoise in the hope that while in a few spots this might offend those to whom the well-established vocabulary is dear, in the long run it would make the English less stilted and so a truer reflection of the Greek. It is not always easy to avoid the unfamiliar tone, especially when unfamiliar things or ideas are mentioned. For example, *fowler* is not a current word and may have an archaic flavor, but *birdhunter* is an equally unnatural and clumsy substitute which only underlines the disappearance of a once familiar occupation. I have also refrained from annotation in all but a very few places where it seemed to me that unfamiliarity with some aspect of antiquity would interfere with the understanding of the fable.

I have not tried to improve on the fables nor to make them better than they are. This would not be difficult in many instances, since many of the fables are little more than sketches and since in any collection of anecdotes the quality of the individual pieces must vary greatly. Some fables will be found to recur in slightly varying versions because of the nature of this collection. Other old favorites will be found missing because they do not occur in the prose versions. This is the case with *The Town Mouse and the Country Mouse* which occurs first in Horace's *Satires* and later in Babrius. It is my hope that anyone who is disappointed at such omission will find recompense in hitherto unfamiliar fables.

Since this translation is not intended for the edification of the young, I have segregated the familiar morals and relegated them to an appendix, where they may be consulted by the studious or the curious. It will also be found that some of the fables which are customarily passed over and left in the decent obscurity of the Greek, presumably because they are felt to be offensive to good taste or to be matter improper for the eyes of the audience addressed, are here included. I have not chosen to assume the role of censor.

the life

*The Book of Xanthus the Philosopher
and Aesop His Slave
or
The Career of Aesop*

(1) The fabulist Aesop, the great benefactor of mankind, was by chance a slave but by origin a Phrygian of Phrygia, of loathsome aspect, worthless as a servant, potbellied, misshapen of head, snub-nosed, swarthy, dwarfish, bandy-legged, short-armed, squint-eyed, liver-lipped—a portentous monstrosity. In addition to this he had a defect more serious than his unsightliness in being speechless, for he was dumb and could not talk.

(2) His master, finding him silent under all circumstances and unsuited for service in the city, sent him to the country [to dig in one of his fields. Once when he went to visit his farm, a farm hand who had gathered some very fine figs brought them to Aesop's master and said, "Here, master, take this early harvest of your fruit."

The master was pleased and said, "Bless me, these are fine figs." And he said to his servant, "Agathopous, take these and keep them for me. After I have a bath and dinner, serve me the fruit."

About that time Aesop happened to quit work and came in for his daily meal. But Agathopous, who had taken the figs, began to feel hungry and ate one or two of them. *He was strongly tempted to eat all of them but did not quite dare.*] One of his fellow slaves, seeing his affliction, said to him, "Friend slave, I know you have something on your mind. You want to eat those figs."

"Yes, by Zeus, I do," said he, "but how do you know?"

He said, "I know the thought in your heart from the look on your face. Now, I'll give you an idea how the two of us can eat them."

"Well, you haven't given me a very good idea," said he, "for when

the master looks for his figs and we can't produce them, what's going to happen?"

He said, "Tell him that Aesop found the storeroom door conveniently open, got in, and ate the figs. Since Aesop can't talk, he'll get a beating, and you'll get what you want."

So saying, they sat down and started to eat the figs. As they were eating they said, "Poor Aesop. He's really a sad sack, good for nothing but whipping. Let's make this bargain once and for all: Whatever gets broken or lost or spilled we'll say that Aesop did it, and we'll be unbeatable." And so they ate the figs.

(3) At the appointed hour the master came from his bath and dinner with his mouth all set for the figs. He said, "Agathopous, give me the figs." The master, seeing that he was cheated for all his pains and learning that Aesop had eaten the figs, said, "Somebody call Aesop." He was called, and when he came, the master said to him, "You damned scoundrel, do you have so little respect for me that you would go to the storeroom and eat the figs that were set aside for me?" Aesop heard but couldn't talk because of the impediment in his speech, and seeing his accusers face to face, knowing he would get a beating, he threw himself at his master's knees and begged him to wait a bit. When the master acceded, he took a pitcher which he saw at hand and by gestures asked for some warm water. Then, putting a basin before him, he drank the water, put his fingers into his throat, retched, and threw up the water he had drunk. He hadn't eaten a thing. Then having proven his point through his resourcefulness, he asked that his fellow slaves do the same thing so that they might find out who it was that had eaten the figs. The master was pleased with this idea and ordered the others to drink and vomit.

The other slaves said to themselves, "What shall we do, Hermas? Let's drink and not put our fingers down our throat but only in our cheek." But as soon as they drank the warm water, the figs, now mixed with bile, rose up, and they no sooner removed their fingers than out came the figs.

The master said, "Look how you've lied against a man who can't speak. Strip them." They got their beating and learned a good lesson to the effect that when you scheme up trouble for someone else, the first thing you know, you are bringing the trouble on yourself.

(4) They paid the penalty for the wrong they had done against a

man who couldn't speak. [On the following day the master returned to the] city. As Aesop was digging in the field, a priestess of Isis happened to stray from the highway and came across the field where he was digging. Seeing him toiling away at his work and not knowing his misfortune she said, "Good man, if you have any pity for mortal souls, show me the road to the city, for I have lost my way."

When Aesop turned around and saw a woman wearing the raiment of a goddess, being a pious man, he bowed down to her and began to make signs with his head as much as to say, "Why have you left the highway and come to the farm?"

Seeing that he could hear but could not speak, she began to gesture and said to him, "I am a stranger in these parts and a priestess, as you see, of Isis. I beg of you to show me the way, for I am lost."

Aesop picked up the mattock with which he was digging, and taking her by the hand, he led her to a grove and put before her bread and olives from his napkin and cut wild greens and brought them to her. He pressed her to share his food, and she did. Then he took her to a spring of water and indicated that she should partake of it, too. When she had partaken of his food and drink, she offered a prayer for the finest rewards for Aesop. Then again she asked him by signs to complete his kindness by showing her the way. He took her to the highway by which the wagons traveled, and when he had pointed it out, he went back and put his mind to his work.

(5) But the priestess of Isis, having regained the road and reflecting on Aesop's friendliness, raised her hands to heaven and said, "Oh, crown of the whole world, Isis of many names, have pity on this workman, who suffers and is pious, for the piety he has shown, not to me, oh mistress, but to your appearance. And if you are unwilling to repay this man with a livelihood of many talents for what the other gods have taken from him, at least grant him the power of speech, for you have the power to bring back to light those things which have fallen into darkness." And when the priestess had made this prayer, her mistress harkened, for word of piety quickly reaches the ears of the gods.

(6) It was very hot, and Aesop said to himself, "The overseer allows me two hours for rest. I'll sleep these hours while it's hot." He picked out a spot on the farm that was green and peaceful, a wooded, shady place where all kinds of flowers bloomed amid the green grass and

where a little stream wandered among the neighboring trees. There Aesop threw his mattock on the ground, lay down on the grass and, putting his napkin and his sheepskin under his head, went to sleep. The stream whispered and, as a gentle zephyr blew, the leaves of the trees around about were stirred and exhaled a sweet and soothing breath. There was much humming of cicadas from the branches, and the song of birds of many kinds and many haunts was to be heard. There the nightingale prolonged her plaintive song, and the branches of the olive murmured musically in a sympathetic refrain. On the slenderest branch of a pine-tree the stirring of the breeze mocked the blackbird's call. And mingling with it all in harmony, Echo, the imitator of voices, uttered her answering cries. The combined sound of all these was soothing to hear and Aesop, lulled by it, drifted off into a pleasant slumber.

(7) Thereupon the goddess, our lady Isis, appeared along with the nine Muses and said, "My daughters, you see here a man who may be ill-favored in appearance but who rises above all criticism in his piety. It was he who guided my servant on her way when she was lost, and I am here with you to recompense him. I restore his voice, and do you bestow upon his voice most excellent speech." So saying, Isis herself removed from his tongue the impediment which prevented his speaking and persuaded the Muses as well to confer on him each something of her own endowment. They conferred on him the power to devise stories and the ability to conceive and elaborate tales in Greek. With a prayer that he might achieve fame the goddess went her way, and the Muses, when each had conferred her own gift, ascended to Mount Helicon.

(8) When Aesop had his sleep out, he awoke and said, "Ah! I've had a pleasant nap." And naming over things he saw—mattock, pouch, sheepskin, napkin, ox, ass, sheep—he said, "By the Muses! I speak! Where have I gotten the power of speech? *Where?* Surely it is in return for my piety toward the priestess of Isis, and piety is a good thing. I look, then, to realize good hopes from the gods."

(9) Rejoicing and taking up his mattock, he began to dig again. But the overseer of the fields came among the workers and thrashed one of Aesop's fellows with his stick. Aesop could no longer restrain himself but said, "My good man, why do you so cruelly mistreat and mercilessly beat a man who has done no wrong, though you yourself take every occasion to do wrong and are beaten by no one?"

Zenas said to himself, "What's this? Aesop is speaking! By the gods, he no sooner begins to speak than he lashes right out at me, the one who talks to him and gives him his orders. If I don't find some pretext to accuse him, he is in a position to have me removed from my stewardship, for even while he was dumb, he would make signs at me as much as to say, 'If my master comes, I'll have you removed from your stewardship. I'll accuse you by signs.' If he would lay his charges by signs, he will surely be all the more persuasive now that he is talking. So I had better forestall him."

(10) Then he mounted his horse and rode posthaste to the city. Arrived at his master's house, he sprang from the horse, and fastening the rein to the ring at the entrance, he went into the house, and when he found his master, he said, "Master——"

But the master said, "Zenas, why are you so excited?"

And Zenas said, "A monstrous thing has happened on your estate."

And he said, "A tree hasn't borne fruit out of season, has it, or an animal given birth to something that looks like a human?"

Zenas said, "No, sir."

He said, "What is it that you think is monstrous, then? Just tell me the truth."

And Zenas said, "That good-for-nothing Aesop whom you sent out to dig in the field, the potbellied——"

The master said, "What has he given birth to?"

"Nothing like that," said he, "but dumb as he is, he has spoken."

The master said, "Don't expect any thanks. Do you think this is a monstrosity?"

Zenas said, "Yes, I certainly do."

The master said, "Why? If the gods in their anger at a man deprived him of speech for a time, and now, being reconciled, have given it to him again, as is the case, do you think that monstrous?"

Zenas said, "Yes, sir. For now that he has begun to speak, everything he says is unnatural; he says the most monstrously slanderous things against me and against you, too, things my ears won't bear hearing."

(11) The master was shaken by this and said to Zenas, "Go sell him."

Zenas said, "Are you joking, master? Don't you know how unsightly he is? Who will want to buy him and have a baboon instead of a man?"

The master said, "Well then, go give him to someone. And if no one wants to take him, beat him to death."

Once Zenas had this absolute authority over Aesop, he jumped on his horse again and went back to the estate. He said to himself, "The master has given me absolute authority over Aesop: to sell him, to give him away, to kill him. What harm has he done me that I should kill him? I'll sell him." Thus all the favors granted Aesop by the gods served him in good stead.

(12) A slave dealer happened to be going by horseback from the country to the city. Wishing to lighten his slaves' burdens, he had been looking for animals to hire in the country, but since he had found none, he was on his way back to the city. Zenas knew the man, and when he met him, he greeted him, saying, "Greetings, merchant Ophelion."

And he responded, "Greetings, farmer Zenas."

And Ophelion said to him, "Zenas, you don't have any animals to hire or sell, do you?"

And Zenas said, "No, by Zeus, I don't, but I do have a male slave to sell cheap if you want him."

And the dealer, who made his living at just this, said, "You ask me, a slave dealer, if I want to buy a slave cheap?"

Zenas said, "Come over to this next property," (13) and leading him to the field he said, "One of you slaves go out to where they're working and call Aesop."

So one of the slaves went and, finding Aesop digging, said to him, "Aesop, drop your mattock and come along, the master is calling for you."

And Aesop said, "What master? My natural master or the steward? Tell me clearly and unequivocally if you mean 'the steward' and not 'the master'; for the steward is a slave and is himself consigned to the yoke of servitude."

"Well," said the slave to himself, "how he does throw words around. But what's to become of him? Ever since he found his tongue, he's been flying high."

Aesop threw his mattock down and said, "What a wearisome thing it is being a slave to a slave! What's more, it must be evil in the sight of the gods. 'Aesop, lay the table. Aesop, heat the bath. Aesop, feed the livestock.' Anything that's unpleasant or tiresome or painful or menial, that's what Aesop is ordered to do. So I have the power of speech the

gods gave me, don't I? The master will come, and I'll be right there to accuse this fellow and do him out of his stewardship. But now I must knuckle under. So lead on, my slave friend."

They went back, and the slave said, "Sir, here's Aesop."

Zenas said, "Look him over, mister dealer."

(14) As the slave dealer turned to Aesop and saw what a piece of human garbage he appeared to be, he said, "This must be the trumpeter in the battle of the cranes. Is he a turnip or a man? If he didn't have a voice, I would have said he was a pot or a jar for food or a goose egg. Zenas, I think you've treated me pretty shabbily. I could have been home already. But no, you had to drag me off as though you had something worthwhile to sell instead of this refuse." So saying, he started away.

(15) As he went, Aesop caught him by the tail of his cloak and said, "Listen."

But the merchant said, "Let me go. I wish you no luck. Why do you call me back?"

Aesop said, "Why did you come here?"

And he replied, "On account of you. To buy you."

"Well, then," said Aesop, "why don't you buy me?"

The merchant said, "Don't bother me. I don't want to buy you."

Aesop: "Buy me, sir, and by Isis, I'll be very useful to you."

Slave dealer: "And how can you be useful to me that I should change my mind and buy you?"

Aesop: "Don't you have any undisciplined fellows in your slave market who are always asking for food?"

Slave dealer: "Yes."

Aesop: "Buy me and make me their trainer. They'll be afraid of my ugly face and will stop acting so unruly."

Slave dealer: "A fine idea, by your dubious origin!" And turning to Zenas, the dealer said, "How much do you want for this sad specimen?"

"Give me three obols," said Zenas.

Slave dealer: "No fooling, how much?"

Zenas: "Give me whatever you will." The slave dealer offered a trifle and bought him.

(16) When he returned to the city, he took him into his slave market. Two boys who were in the care of their mother no sooner saw Aesop than they began to howl and hid their eyes. Aesop said to the slave

dealer, "There's your proof of what I said. You've bought yourself a ready relief from unruly boys."

The slave dealer laughed and said to him, "There's the dining room where your fellow slaves are eating. Go in and say hello to them."

So Aesop went in and saw some very handsome boys, a picked lot, all regular Dionysuses and Apollos. He greeted them, saying, "Hello, my little slave friends." They all shouted back in unison.

Aesop: "Fellow slaves, I am one of you even though I am repulsive."

The slaves said to themselves, "That he is, by Nemesis. What's come over the master to buy such an ugly specimen?"

One said, "Do you know why he bought him?"

Another said, "Why?"

"To use him as a horror to protect the market from the evil eye."

(17) Then the slave dealer came in and said to the slaves, "Boys, make the most of your luck. As I hope to keep you well, I couldn't find any baggage animals either to hire or to buy. You'll have to divide the gear among you, for tomorrow we're going over into Asia."

So then they paired off and started to divide the gear up among them. But Aesop fell on his knees before them all and said, "Please, my fellow slaves, since I am newly bought and not strong, let me have the light baggage to carry."

They said, "Don't carry anything at all."

But Aesop said, "I'm ashamed to let the master see me not helping when all my fellow slaves are hard at work."

The other slaves said to themselves, "Why does he have to show off? Carry whatever you like."

(18) Aesop looked around and saw what gear the slave dealer had for the trip: a chest, reed mats, bags full of equipment, bedding, jars, baskets. Spying a basket full of bread which four men were going to carry, Aesop said, "Men, just put this basket on my shoulders."

And the slaves said to themselves, "We've never seen a worse fool than this fellow. He begged to carry the lightest load of all, and he's chosen the heaviest of all."

Another said, "He's no fool; he's starved and wants to get his hands on the bread so he can eat more than the rest. Let's give him the basket." They all gathered around and loaded the basket on him. He started out carrying the basket as though he were an Atlas, but a very shaky one.

When the slave dealer saw him, he was astonished and said, "Just see how ready that Aesop is to work and how he sets an example for the others to bear their toil in good spirit. I've already saved his price. That's a load for a mule."

(19) The others laughed at him as they paired off to pick up their burdens, for as he went out onto the road, he taught his basket to walk. When he came to a rise, he would tip the basket over and pull with his teeth until he got to the top, then on the way down he would have easy going, for he would let the basket go while he got on top and rode along with it.

After a wearisome time they came to an inn, and the slave dealer said, "Aesop, give a loaf of bread to each pair." There were enough slaves so that when he gave them their ration, the basket was half empty. They took up their burdens and started on the way again, but Aesop's step was now brisk. They came to another inn; once more he gave them bread, and the basket was emptied. Now he tossed the basket on his shoulder and ran ahead of everyone.

The slaves said to themselves, "Who is this running ahead? Is it one of us or a stranger?"

Another: "I don't know, but I think it's the newcomer, the weakling who took the basket that was too much for a mule to carry."

Another: "You underestimate the little fellow's wit."

Another: "These little fellows who are short on looks are long on brains. He asked to carry the bread that would be used up right away, but we carry the firewood and bedding and brassware, stuff that can't be used up."

Another: "Bah, the fellow ought to be crucified."

(20) They finished their trip and came to Ephesus. There the merchant made a profitable deal of selling the slaves, but he had three left on his hands, two young bucks, one an elementary teacher and the other a musician, plus Aesop. The two of them didn't bring a fair price and neither did Aesop. Then a friend of the slave dealer said, "If you want to get a price for your slaves, go over to the island of Samos; there's plenty of money there, for Xanthus the philosopher has his school there, and many come over from Asia and from Greece to study with him. Someone will buy the teacher to get a partner to share the work on his studies. Someone else will buy the musician—some play-boy—to add to his good times with his young friends. Someone with

whom the gods are angry will even buy this one and make him a butler or a doorman or a cook." Persuaded by his friend's advice, the merchant boarded a small vessel with his slaves and went over to Samos. There he landed, took a lodging, and dressed his slaves up for sale. (21) He dressed the musician, who was good-looking, in a white robe, put light shoes on him, combed his hair, gave him a scarf for his shoulders, and put him on the selling block. But since the teacher had spindly legs, he put a long robe and high boots on him so that the length of the robe and the protection of the boots would hide his ugly shanks, and then, when he had combed his hair and given him a scarf, he put him on the selling block. But he couldn't cover up or prettify Aesop, since he was a completely misshapen pot, and so he dressed him in a sackcloth robe, tied a strip of material around his middle, and stood him between the two handsome slaves. When the auctioneer began to announce the sale, many noticed them and said, "Bah, these fellows look fine enough, but where did this awful thing come from? He spoils their appearance, too. Take him away." Though many made cutting remarks, Aesop stood fast and didn't turn a hair.

(22) Xanthus' wife happened to pass the place, riding in a litter, and heard the auctioneer. When she got home, she went into the house, found her husband, and said, "Husband, we don't have many male slaves, and most of the time you are served by my maids. Fortunately, there are some slaves on sale. Now, you go buy me a nice slave for our family."

Xanthus said, "I will," and went out. First he met his students, and then, after they had spent some time in discussion, he left the hall, and taking the students with him, went to the market. (23) Seeing from a distance the two handsome slaves and the ugly one, he admired the slave dealer's acumen and exclaimed, "Bravo! Well done, by Hera. An acute and philosophical, indeed a marvelous, a perfect merchant!"

The students: "What are you praising, professor? What is worthy of your admiration? Let us in on it, too. Don't begrudge us a share of the beautiful."

Xanthus said, "Gentlemen and scholars, you must not think that philosophy consists only in what can be put in words but also in acts. Indeed, unspoken philosophy often surpasses that which is expressed in words. You can observe this in the case of dancers, how by the movement of their hands the continued motions themselves express an unspoken

philosophy. You see, this man had two handsome boys and one ugly one. He put the ugly one between the handsome ones in order that his ugliness should make their beauty noticeable, for if the ugliness were not set in contrast to that which is superior to it, the appearance of the handsome ones would not have been put to the test."

The students: "You are marvelous, professor. How fine of you to perceive so clearly his purpose!"

Xanthus: "Very well, but come along, and let's buy one of these slaves, for I need a servant." (24) He stepped in front of the first boy and said, "Where do you come from?"

He replied, "I'm a Cappadocian."

"What's your name?"

"Liguris."

Xanthus said, "What do you know how to do?"

He said, "I know how to do everything."

Aesop stood there and burst into laughter. When the students saw him suddenly taken with a fit of laughter, [his face all drawn and contorted so that only his teeth showed, they thought they were seeing some unearthly portent. They said to one another, "Do you suppose this is a turnip with teeth?"

Another said, "What did he see to laugh at?"

Another spoke up, "He doesn't laugh, he shudders. But let's see what he has to say." He went up behind him, pulled at his robe, and said, "What were you laughing at, wise guy?"

Aesop turned around and said to him, "Go away, you silly ass." The student was nonplused at this retort and retreated.

Xanthus said to the merchant, "How much for this musician?"

He said, "A thousand denarii."

When he heard this high price, he went over to the other one and said, "Where do you come from?"

He said, "I'm a Lydian."

"And what's your name?"

He said, "Philocalus."

Xanthus said, "What do you know how to do?"

The boy said, "Everything."

Again Aesop burst out laughing, and when the students saw this, they said, "Why does he laugh at everything?"

One said, "If I want to be called a silly ass again, I'll ask him once more."

Xanthus said to the merchant, "How much will you sell the teacher for?"

He said, "Three thousand denarii."

When Xanthus heard this, he lost interest and turned to go away. But the students said, "Professor, didn't you like the slaves?"

"Yes," he said, "but it's a principle with me not to buy high-priced slaves but to be served by cheap ones."

One of the students said, "If you're determined not to pay high prices, buy the unsightly fellow. He'll serve you just as well, and we'll chip in to pay the price."

He said, "It would be ridiculous for you to pay the price and for me to buy the slave, and anyhow my wife is fussy and won't stand for having an ugly slave."

The students said, "Professor, most of your teachings are to the effect that one shouldn't pay attention to a woman."

(25) Xanthus said,] "Well, let me see if he knows anything. I don't want you to lose your money on a favor that's of no use." So Xanthus went back to Aesop and said, "Good day to you."

Aesop: "And is there anything wrong with my day?"

The students: "Fair enough, by the Muses. What was wrong with his day?" They were impressed with his apt retort.

And Xanthus said, "Where do you come from?"

Aesop: "From the flesh."

Xanthus: "That's not what I mean. Where were you born?"

Aesop: "In my mother's belly."

Xanthus: "The devil take him. That's not what I'm asking you, but in what place were you born?"

Aesop: "My mother didn't tell me whether it was in the bedroom or the dining room."

Xanthus said, "Tell me what you are by nationality."

Aesop: "A Phrygian."

Xanthus: "What do you know how to do?"

Aesop: "Nothing at all."

Xanthus: "Why do you say nothing?"

Aesop: "Because the other two boys know everything there is."

The students: "Hey! He's wonderful. These fellows' answers were

no good. No man alive knows everything. That's why he said he knew nothing. That's why he laughed."

(26) Xanthus: "Do you want me to buy you?"

Aesop: "What do you mean? Do you think that you already own me as an adviser so that you can get advice from me about myself? If you want to buy me, buy me. If you don't, move on. I don't care what you do. The man who's selling me doesn't have nets to drag in unwilling customers, and no one is putting you under bond to buy me. You're entirely free to make your own choice. If you want to take me, pay the price. Undo your pursestrings. If you don't want to, don't poke fun at me."

Xanthus: "What makes you so talkative?"

Aesop: "Talking birds sell for a high price."

The students: "By Hera, this Aesop has done a neat job of muzzling the professor."

Xanthus: "I want to buy you, but—you won't run away, will you?"

Aesop: "If I intend to, I won't take you on as an adviser, as you are me. But whom does my running away depend on, you or me?"

Xanthus: "On you, obviously."

Aesop: "No, on you."

Xanthus: "Why on me?"

Aesop: "If you are good to your slaves, no one is going to run away from what is good to what is bad and condemn himself to vagrancy with the prospect of hunger and fear to face. But if you are bad to your slaves, I won't stay with you for an hour, not even for a half-hour or a minute."

Xanthus: (*aside*) "This fellow is trying to avoid having something happen to him." (*To Aesop*) "All that you say is understandable in a man, but *you* are deformed."

Aesop: "Don't look at my appearance, but examine my soul."

Xanthus: "What is appearance?"

Aesop: "It's like what often happens when we go to a wine shop to buy wine. The jars we see are ugly, but the wine tastes good."

(27) Xanthus complimented him on his pat answers and went over to the merchant. "How much," he asked, "are you selling this one for?"

The merchant: "Are you laughing at my business?"

Xanthus: "How so?"

The merchant: "Well, you've passed up these valuable slaves and

gone on to this repulsive piece of human property. Buy one of them and take this one as a gift."

Xanthus: "Still, how much do you want for him?"

The merchant: "I bought him for sixty denarii, and he's cost me fifteen in expenses. Pay me what he has cost."

When the tax collectors heard that a sale of slaves had been made, they came over and wanted to know who was the seller and who was the buyer. Xanthus hesitated to say, "I bought a slave for seventy-five denarii," and the merchant was embarrassed. When they didn't say anything, Aesop bawled out, "I was sold; here's the seller, and there's the buyer. If they have nothing to say, it's plain I'm a free man."

Xanthus said, "I bought the slave for seventy-five denarii."

The tax collectors laughed, remitted the tax on Aesop to Xanthus and his students, bade them goodbye, and went away.

(28) Aesop went along with Xanthus. It was the hottest part of the day with the sun directly overhead, and since the road was deserted because of the heat, Xanthus lifted up his robe and began to urinate as he walked along. Aesop was furious when he saw this, took hold of the tail of his master's robe and, giving it a jerk, said, "Sell me, since you won't stand for my running away."

Xanthus: "Aesop, what's the matter with you?"

Aesop: "Sell me. I can't be your slave."

Xanthus: "Surely one of those people who go around upsetting decent households with their slander has prejudiced you. Someone has come to you and spoken ill of me, saying that I mistreat my slaves or beat them or am a drunkard or am irritable or irascible. Pay no attention to slander. 'Slander, pleasant to hear, provokes to anger without cause.' "

Aesop: "It was your excretion that slandered you, Xanthus. For when you, the master, who have no reason to stand in dread of anyone for fear that when you come home you may get a taste of beating or may face confinement or some worse form of punishment, but are master of your own fate—when you can't even take a little time off for the physical necessities, but urinate while you walk, what can I, a slave, do after all, when I'm sent on an errand, but defecate on the fly?"

Xanthus: "Is that what was bothering you?"

Aesop: "It certainly was."

Xanthus: "I urinated as I walked along to avoid three unpleasant consequences."

Aesop: "What are they?"

Xanthus: "The heat of the earth, the acrid smell of the urine, and the burning of the sun."

Aesop: "How's that?"

Xanthus: "You see that the sun is directly overhead and has scorched the earth with its heat, and when I stand still to urinate, the hot ground burns my feet, the acrid smell of the urine invades my nostrils, and the sun burns my head. It was because I wanted to avoid these three consequences that I urinated as I walked along."

Aesop: "You've convinced me. A very clear rationalization. Walk on."

Xanthus: "Well, I didn't realize I had bought myself a master."

(29) When they came to the house, Xanthus said to him, "Aesop, my wife is fussy. You wait here at the door until I break the news to her so that she won't take one quick look at your deformity and then ask for her dowry and leave me."

Aesop: "If you're under your wife's thumb, go and get it over with."

So Xanthus went in and said, "My dear, you no longer have cause to drum at me and say that I'm waited on by your maids. You see I've bought myself a manservant."

Xanthus' wife: "Thank you, lady Aphrodite! Great you are, and the dreams you send are true. (*To Xanthus*) As soon as I went to sleep, I had a dream in which you bought a perfectly beautiful slave and gave him to me for a gift."

Xanthus: "Just wait, my dear, and you shall see such beauty as you've never seen before. I might almost say that you shall see an Apollo or an Endymion or a Ganymede."

(30) The maids were delighted, and one of the younger girls said, "The master has bought me a husband."

Another: "Oh no, for me. I saw him in my dreams."

Another: "Someone more persuasive will get him."

"And I suppose you're more persuasive."

"Well, are you?"

And so they began to quarrel.

Xanthus' wife said, "And where is the object of this high praise of yours?"

Xanthus: "He's at the door, my dear. It's a point of training not to enter another man's house unbidden. He came with me as far as the entry and is waiting there to be called."

Xanthus' wife said, "Someone call this new acquisition."

While the other maids were quarreling, the only one of them with any sense said to herself, "I'll go out now and get myself engaged to him first." She went out and said, "Where's the new slave?"

Aesop turned around and said, "Here, girlie."

She said, "Are you the new slave?"

Aesop said, "I'm the one."

The maid: "And where's your tail?"

Aesop took a look at the girl and, realizing that she was making fun of his dog's head, said, "My tail doesn't grow behind the way you think, but here in front."

The maid said, "You stay right here. If you go in, they'll take one look at what a monstrosity you are and all run away." When she went in and saw that her companions were still fighting, she said, "Girls, I might just as well puncture your little dreams. Why are you having this boxing match over the fellow? Suppose you have a look at his beauty first."

One of them went out and said, "Where is the gentleman, the one who was bought, my beauty."

Aesop said, "Here."

The maid said, "May Aphrodite slap your ugly face! So we were fighting over you, were we, you trash? Worse luck to you. Go on in and don't touch me; don't come near me."

Aesop went in and stood before his mistress. (31) Xanthus' wife, when she saw Aesop's repulsive face, turned away and said to Xanthus, "Hah, Xanthus, you've behaved very shrewdly, like a philosopher and a gentleman; you wanted to take another wife, and since you didn't dare to face me and say 'leave my house,' knowing how fastidious I am, you brought me this so that I wouldn't put up with having him for a servant and would run away and leave the house of my own accord. All right, give me my dowry, and I'll go my way."

Xanthus said, "Oh my, you had all that sesquipedalian verbiage for me to keep me from urinating as I walked, and now you haven't a word for her."

Aesop said, "Well, let her go her way and be damned."

Xanthus said, "Shut up, you trash. Don't you realize that I love her more than my life?"

Aesop said, "You love the woman?"

Xanthus said, "I certainly do."

Aesop said, "You want her to stay?"

Xanthus said, "I do, you contemptible fool."

Aesop said, "I'll play the role you choose." And, striking a pose, he stamped his foot and roared out, "If Xanthus the philosopher is hen-pecked, I'll show him up in the lecture halls tomorrow for the contemptible thing he is."

Xanthus said, "Would that be any way to behave, Aesop?"

(32) Aesop said to his mistress, "Woman, what you are after is to have your husband go out somewhere and buy a good-looking young slave with a nice face, a good eye, and blond hair."

Xanthus' wife said, "Why?"

Aesop said, "So that this handsome slave can go to the bath with you, then the handsome slave will take your clothes, then when you come out of the bath, this handsome slave will put your wrapper around you and get down and put your sandals on, then he'll play with you and look into your eyes as though you were a fellow servant who had caught his fancy, then you'll smile at him and try to look young, and you'll feel all excited and ask him to come into the bedroom to rub your feet, then in a fit of prurience you will draw him to you and kiss him passionately and do what is in keeping with your shameful impudence, and the philosopher will be disgraced and made a fool of. Well done, Euripides! Your lips should have turned to gold when you said,

*Dread the anger of the waves of the sea,
Dread the blasts of river and burning fire,
Dread poverty, dread a thousand other things,
But no evil is there anywhere so dread as woman.*

And you, the wife of a philosopher, an intelligent woman, with your urge to have handsome male servants, you bring no slight discredit and disrepute on your husband. It's my opinion that you are sex-crazy and don't follow your bent simply because you are afraid that I'll give you a piece of a new slave's mind, you slut."

Xanthus' wife said, "What has brought this calamity on?"

Xanthus said, "He's already said this much to you, my dear, but watch out he doesn't see you defecating or urinating, for you'll find Aesop turned a regular Demosthenes."

Xanthus' wife said, "By the Muses, the little fellow seems to be spirited and tricky. I'd better make my peace with him."

Xanthus said, "Your mistress has made her peace with you."

Aesop said, "A great accomplishment to have tamed a woman by overawing her."

Xanthus said, "Bah, you runaway!"

(33) Xanthus' wife said, "Aesop, it's obvious from what you've said that you know how to use your tongue, but I was misled by a dream, for I thought I was going to have a good-looking slave bought for me, but you're deformed."

Aesop said, "Don't be surprised, my mistress, at having been tripped up by the dream; not all dreams are true. At the request of the leader of the Muses (*i.e.* Apollo), Zeus gave him the gift of prophecy so that he excelled everyone in oracular skill. But the leader of the Muses, from being marveled at by all men and habitually looking down on everyone else, got to be too boastful in everything. This angered his superior, and since he didn't want him to have so much power among men, he contrived some true dreams that would tell men in their sleep what was going to happen. When the superior of the Muses realized that no one was going to have any use for him and his prophecy, he asked Zeus to forgive him and not to discredit his oracle. Zeus forgave him and contrived other dreams for men that would give them false indications in their sleep, so that once they had found the dreams inaccurate, they would fall back again on the original prophet. That's why it is that one of the second kind of dreams, when it comes, gives the impression of truth to what you see in your sleep. So don't be surprised if you see things one way in your sleep, and they turn out otherwise, for it wasn't the first kind you saw, but one of the lying ones come to trick you with false visions."

(34) Xanthus complimented Aesop and, realizing that he had a knack of finding the right thing to say, told him, "Take a shopping bag and come along with me. We'll buy some vegetables from the garden." Aesop put the bag on his shoulder and went along. When they came to the garden and found the gardener, Xanthus said, "Give me some cooking vegetables." The gardener took his knife and cut some cab-

bage, some beets, some asparagus tips, and other savory vegetables, which he arranged neatly in a small bundle and gave to Aesop. Xanthus opened his purse and was about to pay for the vegetables.

(35) The gardener said, "What's this for, professor?"

Xanthus said, "The pay for the vegetables."

The gardener said, "What do I care? As for the garden and the produce, you can wipe your feet on them. But just tell me one thing."

Xanthus said, "Well, by the Muses, I'll have neither the pay nor the vegetables until you tell me how anything I say can help you as a gardener. I'm no craftsman or smith to make you a hoe or a leek slicer; I'm a philosopher."

The gardener said, "Sir, you'll do me a great favor. There's a little question that's been bothering me and keeping me from sleeping at night. I keep puzzling and asking myself why it is that when I put plants in the ground and then hoe them and water them and give them all kinds of attention, the weeds still show up before the things I've planted."

When Xanthus heard this philosophical conundrum and couldn't, on the spur of the moment, think of an answer to it, he said, "All things are subject to the stewardship of divine providence."

(36) Aesop, who was standing behind Xanthus, began to laugh. Xanthus said, "Aesop, are you laughing with me or at me?"

Aesop said, "Oh, not at you."

Xanthus said, "Well, then, at whom?"

Aesop said, "At the professor you studied under."

Xanthus said, "You blackguard, this is blasphemy against the Hellenic world, for I studied at Athens under philosophers, rhetoricians, and philologists. And do you have the effrontery to set foot on the Muses' Helicon?"

Aesop said, "If you talk nonsense, you'll have to expect to be jeered at."

Xanthus said, "Is there any other answer to the question? Things that are at the disposal of the divine order of nature are not subject to inquiry by philosophers. I suppose you have an answer to the question, do you?"

Aesop said, "Offer to do it, and I will resolve the question for you."

(37) Xanthus was embarrassed and said, "Don't be so presumptuous. I, who have debated in many great halls, have no business arguing with

you here in the garden, but come along." As they strolled along, Xanthus said to the gardener, "This boy of mine here is a fellow of vast and varied experience. Put the problem up to him, and he will answer it."

The gardener said, "Now look here, do you mean to say this ugly fellow knows his letters?"

Aesop said, "Is this any way for you to talk, you miserable wretch."

The gardener said, "I'm a miserable wretch?"

Aesop said, "You're a gardener, aren't you?"

The gardener said, "Yes."

Aesop said, "Well then, if you're a gardener, do you object to being called a miserable wretch? But you want to know why it is that you put plants in the ground, hoe them, water them, lavish care on them, and still, as you say, the uncultivated weeds come up quicker than the things you plant. [Listen and pay attention. It's just as it is with a woman who comes to a second marriage with children by her first husband and finds her husband has children by a former wife. She is mother of the children she brings with her but a stepmother to the ones she finds. And there is a great deal of difference between the two things. She lavishes affection on the rearing of the children she has borne, but out of jealousy she hates the ones produced by someone else's birth pangs. Moreover, she shortens the rations for the latter and gives them to her own children, for she naturally loves her own and hates her husband's as strangers. It's the same with the earth. She is the mother of plants that grow spontaneously, but a stepmother to the ones you plant, and by giving more nurture to her own, she makes them flourish better than the orphans you plant."

When the gardener had heard this, he said, "You've relieved me of a great deal of concern. Take the vegetables as a gift. And if you want anything else, come to the garden as though it were your own."]

[At this point a page has been lost from the manuscript. From what is told in sections 39 and 44 it is clear that what is lost told how Aesop took the vegetables home and somehow provoked Xanthus' wife, who proceeded to trample the vegetables under foot. There is no clear indication of what else may have been lost, but whatever it was, it led up to the speech of Xanthus with which the text resumes.]

(38) ". . . harm me by doing anything more or less than you are told. Pick up the oil flask and the towels, and let's go to the bath."

Aesop said to himself, "Masters who show an unnecessarily stern

attitude about the service they want have themselves to blame for the trouble they get into. I'll give this philosopher a lesson in how to give orders." So he picked up the articles mentioned and, without putting any oil in the flask, followed Xanthus to the bath.

Xanthus got undressed, handed his robes to Aesop, and said, "Give me the oil flask."

Aesop gave it to him, and when Xanthus took it, turned it up, and found nothing in it, he said, "Aesop, where's the oil?"

Aesop said, "At home."

Xanthus said, "Why?"

Aesop said, "Because you told me 'take the oil flask and the towels,' but you didn't mention oil. I wasn't supposed to do anything more than I was told. If I slipped up on my instructions, I was going to be answerable at the cost of a beating." That was all he said.

(39) When Xanthus found some of his friends at the bath, he told Aesop to give the robes to their servants and said to him, "Aesop, go on home, and since my wife trampled the vegetables in her temper, go out and cook us lentil. Put it in the pot, put some water in with it, put it on the cooking hearth, put some wood under it, and light it; if it starts to go out, blow on it. Now do as I say."

Aesop: "I'll do it." And he went home, went to the kitchen, put one lentil in the pot, and cooked it.

When Xanthus and his friends had had their bath, he said, "Gentlemen, will you share my simple fare? There will be lentil. We ought to judge our friends by their good will and not by the elegance of their food. On occasion the humblest dishes afford a more genial pleasure than more pretentious ones if the host serves them with a gracious welcome."

His friends said, "Let's go." (40) Xanthus took them to his house and said, "Aesop, give us something to drink for men right from the bath."

Aesop filled a pitcher straight from the bathtub and gave it to Xanthus. Xanthus said, "What's this?"

Aesop said, "Something to drink, right from the bath."

Xanthus looked sullen, and after a moment he said, "Bring me the footbath."

Aesop brought it without any water and set it down. Xanthus said, "And what's this?"

Aesop said, "You said: 'Bring me the footbath.' You didn't say: 'Put water in it, and wash my feet.'"

Xanthus said, "Take my sandals and get on with your work." Then he said to his friends, "Gentlemen, I find that I haven't bought a slave but purchased myself a teacher. Now, if you like, we'll get up and go to the table." (41) When the drink had been going around for some time, Xanthus said, "Aesop, is the lentil cooked?"

Aesop said, "Yes."

Xanthus said, "Let me see if it is done."

Aesop brought the one lentil in a spoon and gave it to Xanthus. Xanthus ate the one lentil and said, "It's all right. It's done. Bring it in and serve it." Aesop put on a plate, poured the soup, and said, "Dinner is served."

Xanthus said, "Why, this is nothing but soup you've served. Where is the lentil?"

Aesop said, "Why, you ate the lentil."

Xanthus said, "Did you just cook one?"

Aesop said, "Yes. Didn't you tell me to 'cook lentil' and not 'lentils'? The one is singular and the other plural."

(42) Xanthus said, "Just so that I won't appear to be insulting the gentlemen, go quickly and prepare with vinegar and seasoning the four pig's feet you bought."

Aesop put the feet into a kettle and started to cook them. Xanthus, looking for a pretext to thrash Aesop, got up and said to him, "Aesop, go fetch the vinegar from the pantry and put it in the kettle." Then, while Aesop was gone to the pantry, Xanthus came in, took one foot from the kettle, and hid it. When Aesop came back and saw three feet in the kettle, he realized that Xanthus had deliberately removed the foot because he wanted to have a pretext for beating him. Having noted a pig that was kept in Xanthus' yard and that was supposed to be killed for Xanthus' wife's birthday, he quickly tied up its snout with a cord and cut off one of its feet. Then, when he had singed it over the fire and scalded it, he threw it into the kettle to replace the one that had been stolen. Xanthus, suspecting that Aesop would run away if he didn't find the foot, took it out of hiding, went out, and threw it into the kettle. That made five feet. But Aesop didn't know there were five feet, and neither did Xanthus. (43) After a while, Xanthus said to Aesop, "Have you cooked the pig's feet?"

Aesop said, "Yes."

Xanthus said, "Then bring them in."

Aesop put a dish on the table, emptied the kettle, and out came five feet. When he saw this, Xanthus turned pale and said, "Aesop, how many feet did this one pig have?"

Aesop said, "It comes out all right. Here are five feet, and the pig we're feeding outside has three."

Xanthus said, "Gentlemen, this fellow will soon drive me mad."

Aesop said, "Well, you shouldn't have laid the law down to me so literally, and I would have served you properly. But don't feed sorry about it, master. The way you stated the rule for me will turn out to your advantage, for it will teach you not to make mistakes in the classroom. Statements that go too far in either inclusion or exclusion are no small errors."

Xanthus, finding no pretext for beating Aesop, held his peace.

(44) Thereafter Aesop attended him in the classroom and became a familiar figure to everyone. Once one of the students planned a dinner to which he invited Xanthus and the other students. Xanthus said to Aesop, "Get what I need for a dinner, and come along. I mean a basket, a plate, a napkin, a lantern, sandals, and anything I may have forgotten to mention." Aesop got them and went along. In the course of the dinner Xanthus took portions and gave them to Aesop. Aesop took them and put them in the basket. Xanthus turned to Aesop and said, "Do you have all the portions?"

Aesop said, "I have."

Xanthus said, "Then take them to her who loves me."

Aesop said, "I will." As he went out, Aesop said to himself, "Now is my chance to pursue my feud with the mistress and pay her back for poking fun at me and running me down just after I was bought, for tearing up and trampling the vegetables I was given by the gardener, and for not giving my gift a chance to please the master. I'll show her that a wife can't match strength with a friendly slave. Since the master said: 'Give the portion to her who loves me,' now let him see who loves him." (45) When Aesop got home and went into the house, he put the basket down before him and called Xanthus' wife. He showed her all the portions and said, "Mistress, observe carefully; nothing is missing, and nothing has been eaten."

Xanthus' wife said, "Everything is all right and in good shape, Aesop. Did your master send this to me?"

Aesop said, "No."

Xanthus' wife said, "And to whom did he send it?"

Aesop said, "To her who loves him."

Xanthus' wife said, "And who loves him, you runaway?"

Aesop said, "Just wait a little, and you'll see who loves him." Seeing the thoroughbred bitch who was a pet in the house, he called her and said, "Come, Lycaena; take this." The bitch came running, and he gave the food to her. When she had eaten it all, Aesop went back to where the dinner was being given and took his place behind the couch at Xanthus' feet.

(46) Xanthus said, "Well, Aesop, did you give it to her?"

Aesop said, "I did."

Xanthus said, "Did she eat it?"

Aesop said, "Yes, she ate it all."

Xanthus said, "Was she able to eat all of it?"

Aesop said, "Yes, she was hungry."

Xanthus said, "Did she enjoy it?"

Aesop said, "Yes, she did."

Xanthus said, "What did she say?"

Aesop said, "She didn't say anything, but in her heart she certainly expressed her gratitude."

Xanthus said, "I'll get even with her."

Xanthus' wife said to her maids, "Girls, I can't stay with Xanthus any longer. Let him give me my dowry, and I'll go away. When he prefers the dog to me, how can I live with him any longer?" So she went off in a bad mood to the bedroom.

(47) As the drinking went on, there was extended conversation, and as you might expect among men of scholarly interests, all manner of questions were brought up. One of the students said, "What circumstance will produce great consternation among men?"

Aesop, standing behind his master, said, "If the dead were to arise and demand back their property."

There was much laughter and a lot of buzzing among the students, and they said, "This is the newly bought slave, the one Xanthus bought when we were there." One of them said, "He once said I was a silly

ass." Another said, "Some of the things he says are his own ideas, but the rest he learns from Xanthus."

Aesop said, "So it is with all of you."

The students said, "By the Muses, professor, do let Aesop have a drink." Xanthus gave him permission, and Aesop had a drink. (48) One of the students said to the others, "Why is it that a sheep being led to the slaughter doesn't make a sound, but a pig squeals loudly?"

When no one could find an answer to the question, Aesop said, "Because the sheep has its milk, which is useful, and its wool, which is beautiful, and when the time comes, it is shorn of its wool, which is heavy, and in getting milked is also unburdened, so that when it is led to the sacrifice, since it expects no harm, it goes along happily and doesn't try to run away when the knife is put to it. But the pig squeals so loudly because it doesn't have any wool that is useful nor any milk. No wonder it makes a big noise since it knows that it is being led off for the use that will be made of its meat."

The students said, "A clear answer, by the Muses!"

(49) When they all left, Xanthus went back home and went to the bedroom, where he began to talk sweet talk to his wife and shower her with kisses. But she turned her back on Xanthus and said, "Don't come near me, you slave-lover, or rather you dog-lover. Give me back my dowry."

Xanthus said, "Of all the bad luck. Now what has Aesop cooked up for me?"

Xanthus' wife said, "Go take her to whom you sent all the food."

Xanthus said, "Didn't I say Aesop had started a rumpus for me? Someone call Aesop." (50) Aesop came in, and Xanthus said, "Aesop, to whom did you give the food?"

Aesop said, "You told me: 'Give it to her who loves me.'"

Xanthus' wife said, "I didn't get a thing. There he is. Let him deny it to my face."

Xanthus said, "There, you runaway, she says she didn't get it."

Aesop said, "To whom did you say I should give the food?"

Xanthus said, "To her who loves me."

Aesop said, "And wherein does this woman love you?"

Xanthus said, "Well then, who does, you runaway?"

Aesop said, "Find out who loves you," and calling the dog, he said, "She loves you. Your wife says she loves you, but she doesn't. Here's your

proof. This woman who you think loves you wants her dowry back and is ready to leave you for the sake of a little bit of food. Beat your dog, thrash her within an inch of her life, knock her down, drive her off, and she won't go away. She'll forget your mistreatment, she'll turn around and come back to look for her master with her tail wagging. So you ought to have said to me: 'Take it home to my wife' and not to her who loves me,' for it's not the woman who loves you but the dog."

Xanthus said, "You see, my dear, it wasn't my mistake; it was the doubletalk of this fellow who brought it. I'll find some excuse to beat him and get even for you."

[(50a) She said, "From now on I'll no longer live with you." And she sneaked out and went to her parents.

Aesop said to his master, "Didn't I tell you it was the dog who loved you, and not my mistress?"

When several days passed and she was still not reconciled, Xanthus sent some friends to urge her to come back to him. Since Xanthus was very disconsolate at being deprived of his wife, Aesop went to him and said, "Don't grieve, master, for tomorrow I'll make her come back to you of her own accord." He took some money and went to the market, where he bought some birds, some geese, and other things. He carried them with him as he passed the place where his mistress was, pretending, of course, not to know that Xanthus' wife was there. Finding one of her parents' slaves, he said to him, "Brother, I don't suppose the people in this house have any geese or anything of the sort that would be good for a wedding, do they?"

He said, "And what do you need them for?"

Aesop: "Xanthus, the philosopher, is going to take a wife tomorrow."

He ran off home and reported this to Xanthus' wife. As soon as she heard it, she hurried off to Xanthus and screamed at him, "Xanthus, you can't take up with another woman while I'm alive."]

(51) The next day Xanthus sent out invitations to the students who had entertained him at dinner and said to Aesop, "I've invited my friends to dinner; go cook the best, the finest thing imaginable."

Aesop said to himself, "I'll show him not to give me stupid orders." So he went to the butcher shop and bought the tongues of the pigs that had been slaughtered. When he came back, he prepared them all,

boiling some, roasting some, and spicing some. At the appointed hour the guests arrived.

Xanthus said, "Aesop, give us something to eat." Aesop brought each a boiled tongue and served hot sauce with it.

The students said, "Hah, Xanthus, even your dinner is fraught with philosophy. You never do anything that isn't carefully worked out. At the very beginning of the dinner we're served tongues."

(52) After they had two or three drinks, Xanthus said, "Aesop, give us something to eat." Again Aesop served each a roast tongue with salt and pepper.

The students said, "Wonderful, professor, excellent, by the Muses. Every tongue is sharpened by fire, and best of all by salt and pepper, for the salt combines with the sharpness of the tongue to give it a glib and biting effect."

After they had drunk again, Xanthus said, for the third time, "Bring us food."

Aesop brought each of them a spiced tongue. One student said to another, "Democritus! I'm getting tongue-tied eating tongues."

Another student said, "Is there nothing else to eat? Whatever Aesop has a hand in will come to no good end."

When the students tried to eat the spiced tongues, they were seized with nausea. Xanthus said, "Aesop, give us each a bowl of soup."

Aesop served them tongue broth. The students didn't even touch this but said, "This is Aesop's master stroke; we admit defeat by tongue."

Xanthus said, "Aesop, do we have anything else?"

Aesop said, "We have nothing else."

(53) Xanthus said, "Nothing else, damn you? Didn't I tell you: 'Buy the finest, the most delicious thing imaginable?'"

Aesop said, "I am glad you find fault with me in the presence of scholarly gentlemen. You told me: 'Buy the finest, the most delicious, the greatest thing imaginable.' Well, what can one imagine finer or greater than the tongue? You must observe that all philosophy, all education, depends on the tongue. Without the tongue nothing gets done, neither giving, nor receiving, nor buying. By means of the tongue states are reformed and ordinances and laws laid down. If, then, all life is ordered by the tongue, nothing is greater than the tongue."

The students said, "Yes, well put, by the Muses. It was your mistake,

professor." They went home, and all night long they suffered from seizures of diarrhea.

(54) The next day the students took Xanthus to task. Xanthus said, "Gentlemen and scholars, it was not my fault; it was the fault of that worthless slave. But tomorrow I'll repay you your dinner, and I'll give him his orders in your presence." Then and there he called Aesop and said to him, "Since you are determined to turn my words around, go to the market and buy the most worthless, the most inferior thing there is."

When Aesop heard this, nothing daunted, he went to the butcher, and again he bought the tongues of all the pigs that had been butchered. Then he went back and prepared them for dinner. Xanthus came home with his students, and they took their places at table. After they had the first drink, he said, "Aesop, give us something to eat."

Aesop served each a pickled tongue and hot sauce. The students said, "What's this, tongues again?" Xanthus turned pale. The students said, "Maybe he wants the vinegar to help our stomachs recover from yesterday's diarrhea."

After they had another drink or two, Xanthus said, "Give us something to eat." Aesop served each of them a roast tongue. The students said, "Bah, what's this? Our dunderhead of yesterday is trying to make us sick again with his tongues."

(55) Xanthus said, "What? Again, you filthy villain? Why did you buy these? Didn't I tell you: 'Go to the market, and if you can find anything inferior, anything worthless, buy it?'"

Aesop said, "And what is there that is bad which does not come about through the tongue? It is because of the tongue that there are enmity, plots, battles, rivalry, strife, wars. Is it not, then, true that there is nothing worse than this most abominable tongue?"

One of the students at the table said, "Professor, if you pay attention to him, he'll soon drive you mad. Like body, like mind. This abusive and malicious slave isn't worth a penny."

Aesop said, "Quiet, student. I think you're far more malicious. You don't have the distinction Xanthus has, but you fan a master's anger with your inflammatory talk and egg the master on against his slave. This isn't the way of a man who minds his own business but that of a busybody, poking your nose into another man's business."

(56) Xanthus, looking for a pretext to give Aesop a beating, said to

him, "Since I have to pursue philosophic discussions with my own slave, you said my friend was a busybody; prove that he is a busybody."

Aesop said, "He certainly is a busybody. There are many men who eat and drink at the expense of others and also poke their nose into others' business, but there are men who reflect on their own troubles and do not act the busybody."

Xanthus said, "Well, if you say there is a man who is not a busybody, I'll give you another order and cancel the one I gave you before. Someone else shall prepare the dinner tomorrow. You go out and invite me to dinner a man who is not a busybody. And if he acts the busybody in any way, the first time I'll say nothing, the second time I'll let it go, the third time you'll get a hiding and take the consequences."

(57) After hearing what Xanthus said to him, Aesop went out the next day to the market and looked for a man who was not a busybody. [He found a fight going on with a crowd standing all around and one man sitting off to the side, reading. Aesop said to himself, "I'll invite him. He doesn't appear to be a busybody, and I'll avoid a beating." So he went to him and said, "Most refined sir, Xanthus the philosopher has heard of your gentility and invites you to dinner."

He said, "I shall come. You will find me at the front door."

So Aesop went home and prepared dinner. Xanthus said, "Aesop, where is the man who is not a busybody?"

He replied, "He is standing at the front door."

At the appointed hour Xanthus brought him in and gave him a place at table among his friends. (58) He ordered honeyed wine to be served to his guest first, but the guest said, "Oh, no, sir. You must drink first, then your wife, and then we, your friends."

Xanthus nodded to Aesop, "I have you once." For the guest had shown himself something of a busybody. Then a fish soup was served. Xanthus, looking for a pretext, said, "With all the condiment I've provided my cuisine is insulted; this has no spices, no oil, and the broth is curdled. The cook must be beaten."

The guest said, "Stop, master! Nothing's amiss. Everything's all right."

Xanthus nodded to Aesop, "There's twice." Then a rich sesame cake was brought in. Xanthus tasted it and said, "Call the baker. This cake has no honey and no raisins."

Again the guest said, "The cake is fine, too, and there's nothing wrong with the dinner. Don't beat your slaves without reason."

Again Xanthus nodded at Aesop. "There's the third time."

He said, "I concede."

When the guests left after dinner, Aesop was strung up and beaten. Xanthus said to him. "That for you, and if you don't find me a man who is not a busybody, I'll put you on the rack and break you."

(59) The next day Aesop went outside the city and tried to find a man who was not a busybody. After he had watched many men pass by] he finally spotted a man who was crude in appearance but civil enough in his behavior. He was driving a little ass load with wood, avoiding the confusion of the throngs, and talking to his ass. Judging that this man would tend to his own business and not be a busybody, Aesop followed him.

The rustic was riding the ass, and as they went along, he kept talking to him, "Let's go. The sooner we get there and get the wood sold for a dozen farthings,* the sooner you'll get two of them for fodder. I'll take two for myself, and we'll keep the eight against bad times, for fear we'll get sick or some bad weather will come along unexpectedly and keep us from getting out; for if you eat barley today, and then some unexpected bad luck comes along, you'll have neither barley nor fodder to eat."

(60) When Aesop heard this, he said to himself, "By the Muses, I do think this man is no busybody; I'll approach him." So he went up to him and said, "Greetings, good sir." The rustic returned his greeting, and Aesop said, "How much do you want for your wood?"

The rustic said, "Twelve farthings."

Aesop said, "It's the truth; he's selling for the same price he mentioned before." Then to the rustic, "Good sir, do you know Xanthus, the philosopher?"

The rustic said, "No, son, I don't."

Aesop said, "How is that?"

The rustic said, "Because I'm not a busybody. I've heard of him, all right."

Aesop said, "Bless you, I'm his slave."

* The original refers to *asses*, a small Roman monetary unit current at the time the *Life* was written.

The rustic said, "Did I ask you whether you are a slave or a free man? What do I care?"

Aesop said, "He really is no busybody. Good sir, you've sold your wood. Drive your ass to Xanthus' house."

The rustic said, "But I don't know where his house is."

Aesop said, "Follow me, and you'll find out." (61) And he led him to the house, unloaded the wood, paid him, and said, "Good sir, my master asks you to have dinner with him; so leave your ass in the courtyard, and he'll be taken care of."

The rustic went in to dinner without bothering to ask why he was invited and went in just as he was with mud on his shoes. Xanthus said, "Is this the man who's no busybody." . . . *

Xanthus, seeing that Aesop made very strong claims about the man, said to his wife, "My dear, do you want to see Aesop taught a lesson?"

Xanthus' wife said, "That's what I'm praying for."

Xanthus said, "Then do as I say. Get up and take a basin over to the stranger as though you intended to wash his feet. From your appearance he'll know that you're the lady of the house and won't let you do it but will say: 'Lady, don't you have any slave to wash my feet?' He'll be shown up as a busybody, and Aesop will get a beating."

Xanthus' wife hated Aesop so much that she tied a towel around her, threw another over her arm, and took the basin over to the stranger. He saw that she was the lady of the house and said to himself, "Xanthus is a philosopher. If he wanted my feet washed by a slave, he would have ordered it, but if he has made his wife wash my feet to show me honor, I'll not disgrace myself and be a busybody. I'll just put my feet out and let them be washed." And he took his ease while they were being washed.

(62) Xanthus said, "Clever, by the Muses!" And he ordered the honeyed wine to be served to the stranger first.

The stranger said to himself, "The hosts ought to drink first, but the philosopher ordered the drink served me first to do me honor, so I'll not be a busybody." And he took it and drank it.

Xanthus told them they could serve the dinner, and a plate of fish was brought on. Xanthus told the rustic to help himself. The rustic began to gulp them down like Charybdis. Xanthus took a taste, and wishing to draw the rustic out so that he would say something to show

* A few words appear to be missing.

himself a busybody, he said, "Boy, call the cook." The cook came in, and Xanthus said, "Tell me, you runaway, when you got all the ingredients, why didn't you put in any oil or sardine paste or pepper? Strip him and beat him."

The rustic said to himself, "It's well seasoned and nothing is missing. But if Xanthus is so mad at his cook that he wants to beat him, I'll not play the busybody."

The unhappy cook got his beating, and Xanthus said to himself, "I think this man must be deaf or dumb and doesn't speak at all." Then after dinner the cake was brought in. The rustic, who had never so much as seen a picture of a cake, began to break off square chunks about the size of bricks and gulp them down.

(63) Again Xanthus took a taste and shouted, "Somebody call the baker." He came in, and Xanthus said, "Damn you, why doesn't the cake have any honey or pepper or any balsam, and why is it sour?"

The baker said, "Sir, if the cake is raw, blame me, but if it doesn't have any honey in it and is sour, it's not my fault but the mistress's. When I was making the cake, I asked her for honey, and she said: 'When I get back from the bath, I'll get some out.' Well, she was late, and since the cake didn't get honey in time, it turned out sour."

Xanthus said, "All right. If this is the result of my wife's carelessness, I'll burn her alive." To his wife he said, "Now, my dear, play your part." To Aesop he said, "Bring in some firewood, and make a pyre right here."

Aesop brought the wood in and made a big pyre. Xanthus took his wife and made her get in the midst of it, all the while watching the rustic to see if he would jump up in indignation and not let him go ahead. (64) The rustic didn't turn a hair but just sat there and finished his drink. He saw that Xanthus was trying him and said, "Sir, if you're determined to do this, wait a while till I run out to the farm and fetch my wife. You can burn the two of them."

Xanthus admired the coolness of this man who was clearly no busybody and said, "Aesop, I admit defeat. Enough of your tricks. Give this up and serve me in good faith from now on."

Aesop: "You'll find no cause to complain of me, master, and you'll find out what a faithful servant can be."

(65) The next day Xanthus said to Aesop, "Go see if there are many people at the bath."

On the way Aesop met the governor. The governor recognized Aesop and said to him, "Aesop, where are you going?"

Aesop said, "I don't know."

The governor said, "I ask you where you're going and you say, 'I don't know?'"

Aesop said, "By the Muses, I don't know."

The governor ordered him taken off to jail.

Aesop said, "Master, you can see that I answered you fairly, for I didn't know that I was going to be taken to jail."

The governor was so taken aback that he let him go.

(66) Aesop went on to the bath and saw a great crowd of bathers. He also saw a stone lying at the entrance—just lying there for no purpose; everyone who went in stumbled over it and cursed the man who put it there, but no one moved it out of the way. As he was marveling at the stupidity of the people who were stumbling over it, one man stumbled and said, "Damn the man who put that stone there," but he moved the stone aside and went on in.

Aesop went back to Xanthus and said, "Master, I found one man at the bath."

Xanthus said, "One? Here's a chance to bathe without being crowded. Get the things for my bath." When Xanthus went in and saw a great crowd bathing he said, "Aesop, didn't you tell me: 'I found one man at the bath?'"

Aesop said, "I certainly did. You see this stone? It was lying at the entrance, and all the bathers stumbled on it, but no one had the common sense to move it. After all of them stumbled on it, one man stumbled and then moved it so that others coming in wouldn't have the same trouble. I thought he was really a man in comparison with the other men, and I told you the truth."

Xanthus: "Aesop is never slow to give an explanation of the things he does wrong."

(67) When he had finished bathing, Xanthus called Aesop to bring what he needed and went to dinner. When they had been drinking for some time, Xanthus' belly reminded him that it was time to go out to answer the call of nature. Aesop stood by with a towel and a pitcher of water. Xanthus said to him, "Can you tell me why it is that when we defecate, we often look at our own droppings?"

Aesop: "Because long ago there was a king's son, who as a result of

the looseness of his bowels and his loose way of living, sat there for a long time relieving himself—for so long that before he knew it, he had passed his own wits. Ever since then when men relieve themselves, they look down for fear they, too, have passed their wits. But don't you worry about this. There's no danger of your passing your wits, for you don't have any."

(68) Returning, Xanthus took his place at the table. As the drinking went on apace and Xanthus was beginning to be more than a little drunk, they began to pose questions and conundrums, as men who are inclined to speculation will. When a fight started over the posing of the questions, Xanthus started to join in the dispute and was behaving as though he were in the lecture hall instead of at a drinking party. Aesop sensed that he was going to get into a fight and said, "When Dionysus invented wine, he mixed three cups and showed men how they should use drink: the first for pleasure, the second for good cheer, and the third for rashness. Now then, my master, since you have drunk the cup of pleasure and that of good cheer, leave that of rashness to the youngsters. You have your lecture halls where you can show off your talents."

Xanthus, who was drunk by this time, said, "Will you shut up, you swineherd? You're the devil's advocate."

Aesop: "Just wait, you'll go to the devil."

(69) One of the students, seeing that Xanthus was carried away with himself, said, "Professor, are all things possible for man?"

Xanthus: "Who turned the conversation to man? He will do anything and is capable of all things."

The student pressed the argument to the impossible and said, "Can any man drink the sea dry?"

Xanthus said, "That's easy. I'll drink it dry."

The student said, "If you don't drink it dry, what then?"

Xanthus, whose wits were the worse for all the wine he had drunk, said, "I'll stake my fortune on it, and if I don't drink it dry, I'll be destitute."

They put up their rings to guarantee the stakes. Aesop, who was standing at the foot of Xanthus' couch, rapped him on the knuckles and said, "What are you doing, master? Are you out of your mind? How can you drink the sea dry?"

Xanthus said, "Shut up, you garbage," not realizing what kind of stakes he had pledged.

(70) The next morning when Xanthus wanted to wash his face he said, "Aesop."

And Aesop said, "What is it, master?"

Xanthus: "Pour some water on my hands." Aesop took the pitcher and poured. When he had washed his face, Xanthus noticed that his ring was missing and said, "Aesop, what happened to my ring?"

Aesop: "I don't know."

Xanthus: "Bah!"

Aesop: "Well, anyhow, you'd better take whatever you can get away with of your fortune and put it away for a rainy day, for your fortune doesn't belong to you anymore."

Xanthus: "What do you mean?"

Aesop: "At the party yesterday you laid odds you could drink the sea dry, and you put up your ring as a guarantee of your fortune."

Xanthus: "And how can I drink the sea dry?"

Aesop said, "I stood there by you and said: 'Stop, master. What are you doing? It's impossible.' And you didn't believe me."

Xanthus fell at Aesop's feet and said, "Aesop, I beg of you, if your sharp wits can do it, find some pretext on which I can win or else get out of the bet."

Aesop: "Make you win I can't, but I'll see that you solve the problem."

Xanthus: "How? What's your idea?"

(71) Aesop: "When the stakeholder comes with the other party and tells you to drink the sea dry, don't say no, but now that you're sober, just repeat the terms you set when you were drunk. Bring out a table, have it put in front of you, and have servants stand by. This will make an impression, for everyone will come running to see the show, thinking you're going to drink the sea dry. When you see the place is full, fill a cup with sea water, call the stakeholder forward and say: 'What were the terms of my agreement?' And he will say: 'That you would drink the sea dry.' You say: 'Is that all?' And he will say: 'Yes.' Then you call witnesses and say: 'My fellow citizens, there are many rivers and unfailing streams which flow into the sea. The terms of my agreement were that I would drink dry the sea only, and not the rivers that flow into it. Let the other party stop up the mouths of the

rivers so that I will only have the sea to drink dry. But it's impossible to stop up the mouths of all the rivers in the world, and it's impossible for me to drink the sea dry.' So, when one impossibility is matched with another, it will break your agreement."

(72) Xanthus was astonished at the readiness of his wit and now looked forward with positive relish to the test. The man who had made the bet appeared at the front door with a group of leading citizens and challenged Xanthus, saying, "Make good your wager or turn over your fortune."

Aesop said, "You give us an account of your fortune, for we've already got the sea half-empty."

The student said, "Aesop, you're my slave. You don't belong to Xanthus any more."

Aesop: "No, you'd better hand your fortune over to my master and stop talking nonsense." So saying, he ordered the couch brought out and set up on the beach. He set the table out and some cups on it. Everybody came running, and Xanthus came down and took his place. Aesop stood by his master, filled the cups from the sea, and served them to him.

The student: "Devil take me! Is he really going to drink the sea dry?"

(73) As Xanthus was about to put the cup to his mouth, he said, "Where's the stakeholder?" He came forward, and Xanthus said to him, "What were the terms of my agreement?"

The student: "That you would drink the sea dry."

Xanthus: "Was that all?"

The stakeholder: "Yes."

Xanthus said to the people, "My fellow citizens, you know that there are many rivers and unfailing streams which flow into the sea. I only agreed to drink the sea dry, not the rivers, too. Let the other party close up the mouths of the rivers so that I won't have to drink up the rivers along with the sea." And the philosopher won the bet.

There was a great shout from the crowd in honor of Xanthus. The student fell at his feet and said, "Professor, you are a great man; you win; I concede. But I beg you to call the bet off." And they did call off the bet.

(74) Aesop said to Xanthus, "Master, I saved your fortune; I ought to get my freedom."

Xanthus: "Will you be quiet? This was not what I, at any rate, had in mind."

Aesop, aggrieved, not at failing to get his freedom but at his master's ingratitude, held his peace. [But to himself he said, "Just wait. I'll get even with you."

(75) One day Aesop lifted up his clothes and took his member in his hand so as to stimulate it. Xanthus' wife saw him and said, "Aesop! What is this?"

Aesop replied, "Lady, I was cold during the night, and it helps me if I hold it in my hand."

When the woman saw how long and thick it was, her lust was aroused, and she said to him, "Now, Aesop, if you'll do what I want, you'll have more pleasure than your master."

He replied, "Lady, you know that if the master learns of this, it will be bad for me. He'll be justified in making me pay the price for it."

She smiled and said, "If you'll go to bed with me ten times, I'll give you a shirt."

Aesop said, "Give me your oath."

She was so excited that she took the oath, and Aesop took her word. He wanted to pay his master back. He went to bed with her nine times, and then he said, "Lady, I can't do any more."

She was burning with desire and said, "If you don't do it ten times you'll not get a thing from me."

So he tried a tenth time and succeeded in letting the semen fall wide of the mark. And he said, "Give me the shirt. If you don't, I'll appeal to my master."

The wife said, "I called on you to plow my field but you crossed the property line and worked in another field. Do it once more, and take the shirt."

(76) When Xanthus came home, Aesop went to him and said, "Master, judge between me and my mistress."

Xanthus said, "What?"

Aesop said, "My mistress and I were walking in the orchard and she saw a branch of a tree which was full of apples. She said to me: 'If you can throw a rock and knock off ten apples, I'll give you a shirt.' I picked up a rock, threw it, and knocked off ten apples. But one apple fell in a manure pile, and now she won't give me the tunic."

When the woman heard this, she said to her husband, "Obviously

there's no argument about the nine, but, as for the tenth one which fell in the manure pile, I'm not satisfied. Let him throw again and knock off an apple and get the shirt."

It was Xanthus' judgment that she should give Aesop the shirt, and he said to Aesop, "Let's go to the forum, and when we come back, knock off the tenth apple and get the shirt."

Xanthus' wife said: "Yes, let him do that, and I will truly give him the shirt as you direct."]

(77) Xanthus said to Aesop, "Since I can interpret omens, go out and see if there is any bird of ill omen at the door. If you see a pair of crows there in front of the door, call me, for this sign means good luck for the man who sees it."

So Aesop went out and, as luck would have it, saw a pair of crows in front of the door. He came back in and said to Xanthus, "It's time for you to go out, for there's a pair of crows there."

The master: "Let's go." But while Aesop had been gone, one crow flew away, and when the master came out and saw one crow, he said, "Damn you! Didn't I tell you: 'Call me if you see a pair of crows,' and you call me although you saw only a single crow?"

Aesop: "One flew away, master."

The master: "Now you have made a mistake. Strip him. Bring the straps."

He got a thorough licking, but while he was still getting it, a slave of one of Xanthus' friends came in to invite him to dinner.

Aesop: "Master, you beat me unjustly."

Xanthus: "What do you mean, unjustly?"

Aesop: "Because you said a pair of crows was a good sign and a lucky one. I saw a pair of crows, and while I came to tell you about it, one of them flew away. But although you went out and saw a single crow, you got invited to dinner. It was I who saw the pair of crows, and I got a beating. Well, then, aren't signs and the interpretation of omens an idle business?"

Xanthus was surprised at this, too, and said, "Let him alone. Stop beating him." And he said he would come along to dinner.

[(77a) Several days later, Xanthus called Aesop and said to him: "Make us a good dinner, for I've invited my students. When Aesop had put everything in order for the dinner, as his mistress was lying

there on the couch, he said to her, "Keep an eye on the table, mistress, so that the dog doesn't get in and eat any of the food."

She said, "Go on and don't worry about it; even my behind has eyes."

Aesop got busy with another task, and when he came back, he found his mistress asleep with her back to the table. Still afraid that the dog might get in and spoil the table and recalling that his mistress had said: 'Even my behind has eyes,' he raised her robe, exposed her rear, and left her lying there.

When Xanthus and his students came, they went in to dinner. Seeing her asleep and exposed, they turned their eyes away in shame. Xanthus said to Aesop, "Damn you, what is this?"

He said, "Master, while I was busy preparing to serve you, I told the mistress to keep an eye on the table so that the dog wouldn't get in and eat anything. She said to me: 'Go on and don't worry about this; even my behind has eyes.' Well sir, she's sound asleep, as you see, and I exposed her so that the eyes in her behind would see the table."

Xanthus said, "You runaway, you've embarrassed me many a time, but you've never done a more embarrassing thing than this, disgracing me and your mistress. But out of consideration for the guests I'll not lose my temper. I'll find a time to beat you thoroughly within an inch of your life."

(77b) Not long after this Xanthus had invited some rhetoricians and philosophers, and he said to Aesop, "Stand at the front door, and don't let any ignoramuses into the house, only scholars."

At the dinner hour Aesop closed the door and sat down inside. One of the guests came, and when he knocked on the door, Aesop said, "What does the dog shake?" The man thought he was calling him a dog and went off angry. So when Aesop addressed this remark to many others, they all went away feeling that what he said was an insult. But when one man came and knocked on the door and Aesop said, "What does the dog shake?" he said, "Its tail." When Aesop heard him give the right answer, he opened the door and let him in. He went to his master and said, "Sir, not another philosopher came to dine with you except this one man."

Xanthus was very much annoyed, since he thought they had played him false. The next day when they came to his lecture, they said to Xanthus, "Professor, apparently you wanted to humiliate us and, not

having the face to do it yourself, put this filthy Aesop at the door to insult us and call us dogs.”

Xanthus: “Is this something you dreamed, or is it the truth?”

The students: “Unless we are sleeping now, it’s the truth.”

Xanthus: “Somebody call Aesop.” When he came, Xanthus said, “Tell me, you piece of filth, why, instead of bringing my friends and students into the house with all due respect to share my hospitality, did you humiliate them and insult them and turn them away with disrespect?”

Aesop: “Master, didn’t you tell me: ‘Don’t let any unlearned men into the house, only rhetoricians and philosophers?’”

And Xanthus said, “Yes, you scarecrow, and what of it? Aren’t these learned men?”

Aesop: “No. They are real ignoramuses, for when they knocked at your door and I stood inside and asked them: ‘What does the dog shake?’ not one of them understood what I said, and because they were stupid, I didn’t let them in, except for this one man who answered me intelligently.” And he pointed to the man who had dined with his master. When Aesop had given this explanation, they said he was right.

(78) A few days later Xanthus] walked out with Aesop to the edge of the city in pleasant conversation, and when he came to the cemetery, he was enjoying reading the epitaphs. Aesop saw the scrambled letters $AB\Delta OE\Theta X$ carved on one of the tombstones and pointed them out to Xanthus, saying, “What’s this?”

Xanthus tried to figure out what the inscription was and what it signified. When he couldn’t fathom it, he was perplexed and said, “What does it mean, Aesop?”

Aesop, seeing that his master was racking his brain, and having himself at the same time received the wisdom of the Muses as a mark of divine favor, said, “Master, if I find a treasure of gold with the help of this monument, what will you give me?”

When he heard this, the master said, “Half of the treasure and your freedom.”

(79) When Aesop heard this, he immediately picked up a good-sized potsherd, paced off four steps from the monument, dug up the earth, brought up a treasure of gold, and gave it to his master. He said, “Master, give me what you promised.”

Xanthus: "No, by the gods, I won't give it to you unless you tell me how you got the idea of finding the treasure, for I'm much more interested in learning this than I am in your discovery."

Aesop said, "Master, the man who buried this treasure here, being of a philosophical turn of mind, protected it and concealed it in a number of letters. You see how he inscribed the first letters of the words, for it says: 'A — stepping off, B — paces, Δ — four, O — dig, E — you will find, Θ — a treasure, X — of gold.' " *

Xanthus: "By Zeus, since you're such a good guesser and so smart, you'll not get what I promised."

When Aesop saw that he was going to be cheated of his reward, he said, "Well then, master, I warn you here and now to give the gold back to its owner."

Xanthus said, "And who is the owner of the treasure?"

Aesop said, "The king Dionysius of Byzantium."

Xanthus: "And how did you find this out?"

Aesop: "From the letters; they show it."

Xanthus: "How?"

Aesop: "Listen to what it says: 'A — return, B — to king, Δ — Dionysius, O — what you find, E — here, Θ — a treasure, X — of gold.' "

(80) When Xanthus saw that he had a good explanation, he said, "Aesop, take half the treasure, and keep quiet."

Aesop: "Don't give it to me as a favor but as a gift from the man who buried it here."

Xanthus: "How's that?"

Aesop: "The letters indicate it, for they say: 'A — take up, B — go off, Δ — divide, O — what you find, E — here, Θ — a treasure, X — of gold.' "

Xanthus: "You're a great genius. Come on into the house where we can divide the gold, and you can get your freedom." But when he got into the house, he was afraid that if Aesop got his freedom, he would tell the king about the treasure, and so he ordered him to be tied up and locked in.

Aesop said, "Give me my freedom, and keep the gold."

Xanthus: "Very nice! And that will put you in a better position because of your rights as a freedman to demand the gold back and

* The Greek letters are, of course, the initials of the words which are given here in translation. In what follows two other sets of words with the same initials are substituted.

make your slander more credible to the king. You won't persuade me to do that."

Aesop: "Just you watch, master, and see if you don't free me of your own free will and if you aren't forced to do it."

Xanthus said, "You're stopped, so be quiet."

(81) About this time there was an election, and the citizens assembled in the theater. The Guardian of the Laws brought in the volume containing the laws of the city as well as the public seal, deposited them before the assembly, and said, "Fellow citizens, select the man you want to act as Guardian of the Laws: the keeper of the laws and the seal, the transactor of the city's business."

While they were still deliberating as to the man to whom they wanted to entrust this responsible position, an eagle swooped down, seized the seal, and flew away. The Samians were much disturbed, viewing this as a great portent which they regarded as no slight misfortune. They immediately called up seers and priests to interpret the portent that had appeared. Then, when no one could interpret the portent, an old man stood up in the crowd and said, "Men of Samos, we are on the point of paying attention to these fellows who fill their bellies from the offerings to the gods and gamble away their means under a cloak of decent behavior. You don't realize that it is no easy matter to tell the significance of a portent. If a man is not thoroughly educated, he will not properly analyze a portent. But we have Xanthus, the philosopher who is known to all of Greece, in our midst. Let us appeal to him to interpret the portent."

When he sat down, they shouted for Xanthus and appealed to him urgently to explain the portent. (82). Xanthus came forward and, when he couldn't think of what to say, requested time to get at the meaning of the portent. As the assembly was about to break up, the eagle swooped down again and dropped the seal into the lap of a public slave. They asked Xanthus to study the answer to this portent, too. Xanthus agreed and went off looking worried.

(83) He went back home and said, "I'm going to have to thank Aesop again so as to get a solution to this portent." And he went in and said, "Call Aesop." And he came in with his chains on. Xanthus said, "Turn him loose."

Aesop said, "I don't want to be turned loose."

Xanthus: "But I am turning you loose so that you may give me a solution."

Aesop: "Then you're turning me loose for your own interest, are you?"

Xanthus said, "Stop it, Aesop. Let bygones be bygones."

When Aesop had been unshackled, he said, "What do you want, master?"

Xanthus told him about the portent. Aesop undertook the task. (84) The next day Aesop wanted to torment him and said, "Master, if it's a question of words, I have ready answers, but I can't do anything about the situation you describe, for I'm no seer."

When Xanthus heard this, he lost hope, and since he was ashamed to face the Samians, he began to think about suicide. He said, "The time has come to interpret the portent, and I can't face the shame of being a philosopher and not being able to do what I undertook." After this remark, at nightfall Xanthus got a rope and left the house.

(85) From the room where Aesop slept he saw his master going out, and realizing what he was about to do, he went after him, forgetting all about his bitterness over the gold. He watched until Xanthus got beyond the gate, fastened the rope to a tree, and was about to put his neck in the noose. Then from a distance he shouted, "Wait, master!"

The master turned around, and seeing Aesop running toward him in the moonlight, he said, "I'm caught by Aesop. Aesop, why do you call me back from the path of justice?"

Aesop: "Master, where is your philosophy? Where is your boasted education? Where is your doctrine of self-control? Come now, master, are you in such an ill-considered and cowardly rush to die that you would throw away the pleasure of life by hanging yourself? Think it over, master."

Xanthus, "Let me alone, Aesop, for I shall go through with this honorable death in preference to ingloriously claiming a life that I will have to lead in shame."

Aesop: "Put down the rope, master. I'll try to interpret the portent."

Xanthus: "How?"

Aesop said, "Take me to the theater with you, and make up some plausible excuse for the crowd on the portent, something about the dignity of philosophy. Then put me forward as a pupil of yours. I'll have a solution, and at the proper moment I'll be called on to speak."

(86) With this argument he persuaded him to change his mind. When Xanthus came forward the next day, he began to speak as follows: "Since our system of logic has laid down certain limits of philosophy, I no longer practice the interpretation of portents or omens from birds. But this service ought by all right to be performed by my household. In keeping, then, with my distinction as a philosopher, I shall give you my slave, to whom I have given philosophical instruction in such matters, and he will interpret your portent." So saying, he put Aesop forward.

(87) But when the Samians saw Aesop, they burst out laughing and shouted, "Bring us another interpreter to interpret this portent. What a monstrosity he is to look at! Is he a frog, or a hedgehog, or a pot-bellied jar, or a captain of monkeys, or a moulded jug, or a cook's gear, or a dog in a basket?"

Aesop heard all this without turning a hair, and when he had gotten silence, he began to speak as follows: (88) "Men of Samos, why do you joke and gape at me? You shouldn't consider my appearance but examine my wits. It's ridiculous to find fault with a man's intelligence because of the way he looks. Many men of the worst appearance have a sound mind. No one, then, should criticize the mind, which he hasn't seen, of a man whose stature he observes to be inferior. A doctor doesn't give up a sick man as soon as he sees him, but he feels his pulse and then judges his condition. When did anyone ever decide on a jar of wine by looking at it rather than by taking a taste? The Muse is judged in the theater and Aphrodite in bed. Just so, wit is judged in words."

So, when the Samians found that what he said didn't jibe with his appearance, they said to one another, "A clever fellow, by the Muses, with a real gift for speaking." And they shouted to him, "All right, interpret."

When Aesop saw that he had their favor, he seized on this opportunity to speak freely and began, (89) "Men of Samos, it is not creditable for a free people to have a slave interpret a portent. Therefore, allow me freedom of speech in what I have to say so that, if I hit the mark, I may receive the appropriate honors like a free man and that if I go wrong, I may be punished as a free man and not as a slave. If, then, you allow me to speak with the privilege of freedom, I shall proceed with what I have to say in full confidence."

(90) The Samians said to Xanthus, "We beg you, Xanthus, free Aesop." And the presiding officer said to Xanthus, "Make Aesop a free man."

Xanthus: "I shall not free a slave who has been in servitude for a very long time."

The presiding officer, seeing that Xanthus refused the proposition, said, "Accept the price you paid for him, turn him over to me, and I'll make him a freedman on behalf of the city."

When Xanthus reflected that he had bought Aesop for seventy-five denarii, in order not to appear to have refused to free Aesop because of stinginess, he brought him forward and said, "Xanthus, at the request of the people of Samos, lets Aesop go free."

(91) Once this was done, Aesop took his place before them and said, "Men of Samos, be your own allies and take council for your own freedom, for this is a portent of attack and an omen of enslavement. First, you will have a war. I tell you this, for I want you to understand that the eagle is the king of the birds and is more powerful than the others. And he flew down, removed the seal, the symbol of leadership, from the laws, and dropped it in the lap of a public slave. He moved the sure pledge of freemen to the dubious yoke of servitude. This is the interpretation of your portent. It is certain that one of the ruling kings is determined to destroy your freedom, to abrogate your laws, and set the seal of his own power upon you."

(92) Even as Aesop was saying this, there arrived from King Croesus an emissary in a white-bordered robe, asking for the officials of the Samians. When he heard that an assembly was being held, he came to the theater and presented his letter to the officers. They opened the letter and read it. The contents were the following: "Croesus, king of the Lydians, to the officers, the council, and the people of the Samians, greeting. From this moment I command you to pay public tribute and public taxes. If you will not do this, I shall do you harm to the full extent of the power of my kingdom."

(93) The officers advised the people to agree to pay so as to avoid bringing such an enemy as the king down on the city. But they honored Aesop as a true prophet of the outcome of the portent and called on him also to give them advice as to whether they should send the tribute or refuse. Aesop said to them, "Men of Samos, when your first citizens have given you the opinion that you should pay the tax to the king,

do you ask me whether you should give it or not? If I say: 'Don't give it,' I'll mark myself as an enemy to King Croesus."

But the crowd shouted, "Give us your opinion."

Aesop said, "I will not give you advice but will speak in a fable. (94) Once, at the command of Zeus, Prometheus described to men two ways, one the way of freedom, and the other that of slavery. The way of freedom he pictured as rough at the beginning, narrow, steep, and waterless, full of brambles, and beset with perils everywhere, but finally a level plain amid parks, groves of fruit trees, and water courses where the struggle reaches its end in rest. The way of slavery he pictured as a level plain at the beginning, flowery and pleasant to look upon with much to delight but at its end narrow, hard, and like a cliff."

(95) The Samians recognized from what Aesop said where their interest lay and shouted with one accord to the emissary that they would take the rough road. He went back to the king and reported everything Aesop had said. When Croesus heard this, he called up his army and ordered it to arms. His friends encouraged him, saying, "Master, let's sail for the island; let's conquer it; let's drag it off to the Atlantic Ocean and make it an example to other peoples so as to forestall anyone else getting the idea of opposing so great a king."

But a member of the royal family spoke with the king's permission. "I give you my oath by the sacred diadem which adorns your head, you will not be able to capture the Samians so long as the man called Aesop, who gave them advice, still lives. Demand of them by letter the surrender of Aesop. Say to them: 'Ask whatever you will for him, and I will give it to you.'"

(96) When Croesus had heard him, he ordered the man who gave this advice to go to Samos, for he had no ambassador who was more devoted or wiser. The man sailed without delay to Samos and, calling an assembly, persuaded the Samians to surrender Aesop rather than lose the king's friendship. And at first the people shouted, "Take him. Let the king have Aesop."

But Aesop came forward and said, "Men of Samos, I agree and would be content to die at the feet of the king, but I want to tell you a story that I wish you would have engraved on my tombstone when I'm dead. (97) When animals talked the same language as men, the wolves and the sheep started a war with one another. The wolves had the upper hand and were harassing the sheep; but then the dogs

joined the sheep and routed the wolves. But while the wolves were running from the dogs, they sent an ambassador to the sheep. The wolf came and appeared before the sheep and talked like a politician. He said: 'If you want to enter into a peace treaty, surrender the dogs to us, and sleep in security with no fear of hostility.' The sheep, being stupid creatures, were persuaded and surrendered the dogs, and the wolves tore them to shreds. After a while, the wolves subjugated the sheep. According to this fable, you ought not to surrender useful men lightly."

(98) The Samians saw that the story was told for their benefit and decided to keep Aesop. But Aesop wouldn't stay and went away to Croesus with the ambassador. When the king saw Aesop, he was angry and said, "Look who prevented my subjugating a city and wouldn't let me collect taxes. It wouldn't be so bad if he were a man instead of this riddle, this monstrosity among men."

And Aesop said, "Sire, I was not brought to you by force but came of my own accord to your feet. You're like a man who has been suddenly wounded; he cries out on the spur of the moment at the suddenness of what has happened. Wounds are the business of physicians, but what I have to say will cure your temper. If I die at your feet, I will disgrace your regime, for you will always have your friends giving advice against your interest. When they figure out that those who give you good counsel die, they will certainly speak contrary to the interest of your regime."

(99) The king was astonished at him and smiled and said, "Can you do me another favor and tell me stories of the ways of fortune with men?"

Aesop said, "When animals talked the same language as men, a poor fellow who was hard up for food used to catch insects that are called hummers. He would put them up in brine and sell them at a fixed price. One insect he got between his fingers and was about to kill, but it saw what was going to happen and said to him: 'Don't just idly kill me. I don't hurt the grain or the fruit or the flowers, and I don't harm the branches, but by moving my wings and feet together in harmony, I make a pleasant sound. I am a solace to the wayfarer.' The man was moved by what she said and let her go back to her native haunts. Just so I fall at your knees. Have pity on me, for I have no power to injure an army, nor am I so handsome that I might give false evidence

against someone and get away with it. Poor as my body is, I utter words of commonsense and thereby benefit the life of mortals."

(100) The king liked his story and said, "I grant you your life. Ask for whatever you wish, and I will give it to you."

Aesop said, "Make peace with the Samians."

The king said, "I make peace."

Aesop fell at his feet and thanked him. Then he wrote down the stories and fables that go by his name even now and deposited them in the library. When he had gotten from the king a letter wherein he agreed to make peace with the Samians for the sake of Aesop, he sailed for Samos, taking many gifts with him. He called an assembly and read the king's letter. The Samians, recognizing that Croesus had made peace with them for the sake of Aesop, voted honors for him and named the place where he had been turned over the Aesopeum. As for Aesop, he sacrificed to the Muses and then built a shrine to them, erecting in their midst a statue of Mnemosyne and not of Apollo. Thereupon, Apollo became angry with him as he had once been with Marsyas.*

(101) After spending many years in Samos and being recognized with many honors, Aesop decided to tour the world. He lectured to audiences for a fee and, after traveling all around, came to Babylon, where Lycurgus was king. After giving an exposition of his philosophy, he was acclaimed as a great man by the Babylonians. Even the king became a great admirer of his character and wit and appointed him chamberlain. (102) In those days it was customary for kings to collect tribute from one another by means of contests in wit. They did not face one another in wars and battles but sent philosophical conundrums by letter, and the one who couldn't find the answer paid tribute to the sender. By answering the conundrums sent to Lycurgus Aesop won reputation for the king. He also provided the problems for Lycurgus to send the other kings, and they, being unable to discover answers, paid tribute. In this way the kingdom of the Babylonians expanded until it not only included barbarian nations but even most of the lands up to Greece itself were subjugated.

(103) Aesop made the acquaintance of a young man of good family at Babylon, and since he was childless, adopted him, and presented him to the king as the heir to his own wisdom. He lavished every care on

* Another Phrygian whose story is mentioned by Ovid in the *Metamorphoses* VI 382 ff. He challenged Apollo to a musical contest, and when he lost, Apollo skinned him alive.

his education, but the young man began to get a big head, became involved with the king's concubine, and was enjoying the sport. Aesop saw this and was so angered that he repeatedly threatened him, saying that anyone who touched the king's woman was bringing on his own death. (104) The boy was put out at what Aesop said, and at the persuasion of his friends, made a false accusation against him to the king. He wrote a false letter in Aesop's name to the king's enemies saying that Aesop was ready to help them, and sealing it with Aesop's ring, he turned it over to the king with the words, "This is your faithful friend; just see how he is plotting again your rule."

The king was convinced by the seal and in a rage ordered a captain of the guard to kill Aesop for a traitor. But the captain didn't kill him, because he was his true friend. Since no one inquired into the matter, he kept him in the prison and reported to the king, "I have put Aesop to death." Helios succeeded Aesop as chamberlain.

(105) Some time later Nectanabo, king of Egypt, heard that Aesop was dead and sent an embassy to Lycurgus with a letter and a conundrum for him to resolve, knowing that with Aesop dead no one could be found among the Babylonians who could solve it. And this was the conundrum: "Nectanabo, king of Egypt, to Lycurgus, the Babylonian, greeting. I want to build a tower high in the air, one that touches neither earth nor heaven. Send me men to build it and one to answer any question I ask, and collect three years' tribute on behalf of the royal city. But if you cannot do this, I will collect ten years' tribute on behalf of all the territory under your rule."

(106) When Lycurgus read the letter, he was very much distressed at this sudden turn of events. He summoned all his friends to appear, including Hermippus, and said to them, "Can you solve the question of the tower, or shall I chop off all your heads?"

His friends said, "We don't know how a tower can be built that touches neither heaven nor earth."

Another said, "Sire, we wish to do whatever you command, but we have no ability nor experience at such things. We beg you, therefore, for forgiveness."

But the king was furious and ordered the guard to put them all out of the way. Then he began to beat his brow and tear his hair and mourn for Aesop. And as he moaned he said, "In my stupidity I have

destroyed the pillar of my kingdom." And he would take neither food nor drink.

(107) When the captain of the guard saw the king's misery, he decided to disclose his misconduct immediately and said, "Sire, I know that today is my last day."

Lycurgus said to him, "What did you say?"

He replied, "In disobeying the king's order I have laid up trouble for myself."

The king said, "What do you have on your conscience?"

He said, "Aesop is alive."

The king was overjoyed at this unexpected news and said to Hermippus, "I only wish I could make this last day you talk about an eternity for you if you're telling the truth about Aesop's being alive, for if you've kept him safe, you've been the guardian of my salvation. But I'll not let you go unrewarded; I'll proclaim you my savior." And he ordered Aesop brought before him. When he appeared all filthy, unshaven, and pallid from his long imprisonment, the king turned away and wept. Then the king ordered him to be cared for and clothed and brought to receive his embrace.

(108) When Aesop was himself again, he came and embraced the king. He explaining how his adopted son had laid a false accusation against him, and he took an oath to the truth of his account. The king wanted to kill Helios for having dealt treacherously with his father, but Aesop dissuaded him, arguing that if he were dead, he would have death as a cloak for the disgrace of his life, but so long as he lived, he would be a monument of his own guilt. The king consented to let him live but said to Aesop, "Take this letter from the king of the Egyptians and read it."

He read the requirement and said with a smile, "Answer him this way: 'I will send you men to build your tower and answer your questions when the winter is over.' " The king wrote as he directed and sent the letter by his ambassadors to Egypt. He restored Aesop to his original position of responsibility and turned Helios over to him.

He took the young man and lectured him. And this was what he said, (109) "Helios, my son, listen to my words even though you were brought up on them and yet repaid me with a gratitude I did not deserve. But now keep these precepts as a trust. First, reverence God as is right. Honor your king, for his power deserves the same honor

as that of God. Honor your professor as your parents, for you are naturally obliged to treat them well, but you should be doubly grateful to him whose affection is freely bestowed. Take good food for the day as well as you can so that you may be ready for the work of the next day and keep your health. At the king's court let whatever you hear perish within you so that you may not quickly perish yourself. Let your relations with your wife be worthy so that she may not wish to have experience of another man, for womankind is a vain thing and less likely to go astray when flattered. When in your cups do not discuss serious matters to show off your learning, for you will be tripped up in an off moment and get yourself laughed at. Keep ahead of your tongue. Do not envy those who are successful, but rejoice with them, and you will share in their good fortune, for he who is jealous unwittingly harms himself. Take care of your slaves, and share what you have with them so that they may not only obey you as their master but also honor you as their benefactor. Rule your passions. If you learn a thing later than you should, do not be ashamed, for it is better to be called a late learner than a dolt. Keep your councils from your wife, and reveal no secrets to her, for womankind is a rival in married life, and she will sit all day plotting and scheming how to get you under her control. (110) Strive to put away something for tomorrow from what you get today, for it is better to leave something behind for your enemies than to go begging of your friends while you live. Be affable and courteous to those you meet, knowing that a dog's tail gets him food and his mouth, beatings. Be proud of your character and not of your wealth, for chance may rob you of the latter, but the former cannot be taken away. If you prosper, bear no grudge toward your enemies; rather treat them well so that they may have a change of heart when they realize what kind of a man they have wronged. If you are able to be charitable, do not hesitate, but give with a will, knowing that fortune does not tarry. If you find a man to be a gossip and a slanderer, cast him out in time even though he be your brother, for he does not behave so out of good will but rather in order to reveal to others what you say and do. Rejoice not at great wealth, and grieve not at small." When he had said these things to the young man, he left him. But Helios, grieving at the wrong he had done him and at being tongue-lashed by him, ended his life by refusing food. And Aesop mourned him and gave him a splendid funeral.

(111) After the funeral he called some fowlers and ordered them to catch four eagles. When the eagles were caught, he pulled out the last row of wing feathers, with which they are supposed to fly, and gave orders for them to be brought up and taught to carry boys. When they were full-grown, they would carry the boys, and with this burden they would fly up into the air with cords attached to them so that they were under the boys' control and would go wherever the boys wished. When summer came, he said goodbye to the king and set sail with his boys and his eagles, accompanied by many servants and much equipment calculated to impress the Egyptians.

(112) When he came to Memphis, it was announced to king Nectanabo that Aesop had arrived. Displeased at this news, he summoned his friends and said, "Men, I have been trapped by the news of Aesop's death. I have challenged Lycurgus by letter." So saying, he gave orders for Aesop to debark. The next day Aesop came and presented his respects to the king. Nectanabo ordered his generals and governors to put on white robes, he himself put on a pure white linen robe and horns on his head. As he sat thus on his throne, he ordered Aesop to enter.

[(113) As he entered and saw this regalia, he made obeisance. Nectanabo said to him, "What likeness do you see in me and my attendants?"

Aesop said, "I would liken you to the moon in its fullness and those about you to the stars, for as the moon surpasses the other stars so you too have the appearance of the moon in this horned guise and your officials that of the stars about it." When Nectanabo heard this, he was amazed and gave him gifts.

(114) The next day Nectanabo dressed in shining purple, took his place, carrying many flowers, amid his courtiers and ordered Aesop to enter. When he came in, the king questioned him, saying, "What likeness do you see in me and my attendants?"

Aesop said, "I would liken you to the sun in springtime and those about you to the fruits of the earth, for like a king you delight the eye with your purple splendor, and you gather to yourself the flowering fruits." Again the king was amazed at his intellect and gave him gifts.]

(115) The next day Nectanabo dressed in white, clothed his friends in scarlet robes, and mounted his throne. When Aesop came, he asked him, "What do I resemble?"

Aesop said, "You are like the sun and those about you like its rays, for as the sun is bright and undefiled, so you too present yourself pure to men who wish to behold you and are brilliant as the sun, and these are flaming red like the rays of the sun."

The king was amazed and said to him, "So long as my kingdom continues thus, it follows that Lycurgus is nothing."

Aesop smiled and said, "Don't take his name recklessly in vain, for Lycurgus is as far above you as Zeus is above things of the earth. Zeus makes the sun and the moon to shine and to keep the seasons in order. If it pleases him to be angered, he makes his own shrine to tremble, causing terrifying thunder and dread lightning and setting earthquakes in motion. Just so, Lycurgus by the brilliance of his kingdom makes your brilliance dim and obscure, for he humbles everyone with his preëminence."

(116) Nectanabo, observing his sagacity and the readiness of his tongue, said to him, "Have you brought me men to build my tower?"

Aesop said, "They are ready when you point out the place."

The king in wonderment went outside the city with Aesop and gave the measurements for the building. Aesop stationed the eagles at the corners of the assigned space and ordered the boys to mount and fly up into the air. When they got aloft, they shouted, "Give us the mud and bricks and wood and whatever is required for the building."

Nectanabo: "Where did you trump up these winged men?"

Aesop said, "Oh, Lycurgus has winged men. And do you, who are only a man, want to match yourself against a king who is on a footing with the gods?"

Nectanabo said, "Aesop, I have lost. But answer me one question."

Aesop said, "Speak up; whatever you like."

(117) Nectanabo said, "I imported brood mares from Greece, and when they hear the horses in Babylon neighing, they miscarry."

Aesop said, "I'll give you my answer on this tomorrow." Then Aesop went to his quarters and ordered his men to catch a cat alive. [They caught him a great big one and began to whip it in public.] When the Egyptians saw this, they ran to Aesop's house and raised a shout against him. Aesop then ordered the cat released. But the Egyptians went to the king with their outcry against Aesop. The king summoned Aesop and, when he arrived, said to him, "You've done a bad thing. The

animal is a symbol of the sacred goddess of Bubastis, and the Egyptians show it reverence."

(118) Aesop said, "Yes, but Lycurgus was wronged by it this night. He had a young rooster, a fighting cock—what's more, it told him the time—and the cat killed it tonight."

Nectanabo said to Aesop, "Aren't you ashamed of such a barefaced lie? How could a cat get from Egypt to Babylon in one night?"

Aesop said, "How can your mares here hear the horses at home and miscarry?"

The king, seeing his wit, began to be afraid that he would be bested and have to pay tribute to King Lycurgus.

(119) He immediately summoned prophets from Heliopolis who had knowledge of the questions of natural philosophy. When they had discussed Aesop with him, he invited them to dinner along with Aesop. They arrived at the appointed hour and took their places for dinner. One of the Heliopolitans said to Aesop, "We are sent by god to propose to you certain statements for your interpretation."

Aesop said, "You give the lie to yourselves and your god, for if he is a god he ought to know the thought of each and every man. But say on as you like."

(120) They said, "There is a temple and in it one column, and atop the column are twelve cities, and each of these is roofed with thirty beams, and about each of them run two women."

Aesop said, "Among us, children solve this conundrum. The temple is the universe, for it embraces all things; the column is the year, for it stands firm; the cities upon it are the twelve months, for they are continuously populated; the thirty beams are the thirty days of the month which embrace the year; and the two women moving around are night and day, for one follows the other." With this they arose from the dinner.

(121) The next day King Nectanabo held a council with his close associates and said, "As I can see, because of this ill-favored and accursed fellow. I am going to have to send tribute to King Lycurgus."

But one of his friends said, "Let's pose him a problem in these words: 'What is there which we have neither seen nor heard?' and no matter what clever answer he gives, we'll tell him we've heard it and seen it. He'll be stopped by this and admit defeat."

When the king heard this, he was overjoyed, thinking he had found a way to win. When Aesop presented himself, King Nectanabo said to him, "Answer us this one more question, and I will pay the tribute to Lycurgus. Tell us something we have never either seen or heard."

Aesop said, "Give me three days, and I will give you your answer." He left the king and reasoned with himself, "They will say they have seen whatever I mention." (122) But Aesop, ever resourceful in such affairs, sat down and drafted himself a note of a loan in this form: "Lent to Nectanabo by Lycurgus, a thousand talents of gold." And he inserted an indication of the time that had passed since the loan. Then, after three days, Aesop went to Nectanabo and found him with his friends, expecting him to be at a loss. But Aesop brought out the note and said, "Read this agreement."

King Nectanabo's friends lied and said, "We've seen this and heard of it many times."

Aesop said, "I'm glad you authenticate it. Let him pay the money on the spot, for the due date is past."

King Nectanabo said, "How can you be witnesses to a debt I don't owe?"

They said, "We've never seen or heard of it."

Aesop said, "If that's your answer, the problem is solved."

(123) Nectanabo said, "Lycurgus is truly fortunate to have such wisdom in his kingdom." He gave Aesop the tribute for three years and sent him back with a peaceful letter. When Aesop arrived in Babylon, he told Lycurgus all that had happened in Egypt and gave him the money. Lycurgus then ordered the erection of a golden statue of Aesop with the Muses, and he held a great celebration in honor of Aesop's wisdom.

(124) But Aesop wished to go to Delphi, and so he said goodbye to the king, swearing to return and spend the rest of his life in Babylon. He went to other cities and gave demonstrations of his wisdom and learning. And when he came to Delphi, he undertook to give an exhibition there, too, and the people enjoyed hearing him at first but gave him nothing. Seeing that the men were as pale as potherbs, Aesop said to them,

*Even as the leaves of the trees such is the race of men.**

* *Iliad* VI, 146.

(125) Still jibing at them he said, "Men of Delphi, you are like a piece of driftwood floating on the sea; when we see it at a great distance, tossing on the waves, we think it is something worthwhile, but then when we approach and come to it, we find that it is a very insignificant thing of no value. So it has been with me; when I was far away from your city, I was impressed with you as men of wealth and generosity, but now that I see you are inferior to other men in your breeding and in your city, I recognize that I was mistaken. I shall carry away a bad impression of you, for I see that you act in no way unworthy of your ancestors."

(126) When the Delphians heard this, they said to him, "And who are our ancestors?"

Aesop said, "Slaves, and if you don't know this, let me tell you about it. Long ago it was the custom among the Greeks when they captured a city to send a tenth of the spoils to Apollo. For example, out of a hundred oxen they would send ten, and the same with goats and everything else—with money, with men, with women. You, being born of them as slaves, are like men in bondage, for by your birth you are marked as slaves of all the Greeks." So saying, he made preparation for his departure.

(127) But the officials, seeing how abusive he was, reasoned to themselves, "If we let him go away, he'll go around to other cities and damage our reputation." So they plotted to kill him by a trick. With the connivance of Apollo, who was angry with Aesop because of the insult on Samos in not setting him up along with the Muses, the Delphians, not waiting for a reasonable pretext, devised a villainous scheme so that the other visitors could not help him. They kept a watch on the slave at his door, and when they caught him asleep, they did their work. They brought a golden cup from the temple and hid it in his baggage. Unaware of what had been done, Aesop set off for Phocis.

(128) Some Delphians overtook him, tied him up, and dragged him back to the city. When he demanded in a loud voice, "Why are you taking me prisoner?" they replied, "You have stolen treasure from the temple."

Aesop, whose conscience was clear, said with tears in his eyes, "I am ready to die if I am found guilty of such a thing."

The Delphians ransacked his baggage and found the cup. They showed it off to the city and loudly and violently made a spectacle of

him. Aesop reasoned that it must have been hidden there as part of a plot and asked the Delphians about it, but they wouldn't listen to him. He said, "Mortals that you are, be not wiser than the gods." But they locked him up in the prison to hold him for punishment. Finding no means of saving himself, Aesop said, "Now how can I, a mortal man, escape what is to be?"

(129) A friend of his came and with the permission of the guards went in to him. With tears in his eyes the friend said, "What have we come to?"

And Aesop told him a fable. "A woman who had buried her husband was sitting beside his tomb and weeping uncontrollably. A man who was plowing saw her and conceived a desire for her. He left his oxen standing with the plow and went over to her, pretending to weep himself. She paused and asked him: 'Why are you weeping?'

"The plowman said: 'I have buried a good and wise wife, and when I weep I find it lightens my grief.'

"She said: 'I, too, have lost a good husband, and when I do as you do, I lighten the burden of my grief.'

"He said to her: 'Well now, since we have both suffered the same fate and fortune, why don't we get to know one another? I'll love you as I did her, and you shall love me as you did your husband.' With this he persuaded the woman. But while he took his pleasure of her, someone drove off his oxen. When the plowman returned and didn't find his oxen, he began to weep and shout in earnest. The woman said: 'What are you wailing about?'

"The plowman said: 'Woman, now *I've* got something to mourn.'

"And you ask me why I'm grieving when you can see the pass fortune has brought me to?"

(130) The friend sorrowfully said to him, "Why in the world did you have to insult them in their own land and city, and do it when you were at their mercy? Where was your training? Where was your learning? You have given advice to cities and peoples, but you have turned out witless in your own cause."

But Aesop offered him another fable. (131) "A woman had a simple-minded daughter. She prayed to all the gods to give her daughter some sense, and the daughter often heard her praying. Then once they went out to the country. The girl left her mother and went

outside the farmyard, where she saw a man coupling with a mule. She said to the man: 'What are you doing?'

"He said: 'I'm putting some sense in her.'

"The simple girl remembered her mother's prayer and said: 'Put some in me.'

"In his state he refused, saying: 'Nothing is more thankless than a woman.'

"But she said: 'Oh, don't worry, sir, my mother will thank you and will pay you whatever you want. She prays for me to get some sense.'

"And so the man deflowered her. She was overjoyed and ran home to her mother and said: 'Mother, I have some sense.'

"And the mother said: 'How did you get sense, child?'

"The simple girl told her mother the story. 'A man put it in me with a long, sinewy, red thing that ran in and out.'

"When the mother heard her daughter tell this, she said: 'My child, you've lost what sense you had.'

"It's turned out the same way for me, my friend, for I've lost what sense I had in coming to Delphi."

After many tears, the friend left him.

(132) The Delphians came in to Aesop and said, "You are to be thrown from the cliff today, for this is the way they voted to put you to death as a temple thief and a blasphemer who does not deserve the dignity of burial. Prepare yourself."

Seeing that they were threatening him, Aesop said, "Let me tell you a story." And they gave him leave to speak.

Aesop said, (133) "Once when the animals all spoke the same language, a mouse made friends with a frog and invited him to dinner. He took him into a very well-stocked storeroom where there was bread, meat, cheese, olives, figs. And he said: 'Eat.'

"When he had helped himself generously, the frog said: 'You must come to my house for dinner, too, and let me give you a good reception.' He took the mouse to his pool and said: 'Dive in.'

"But the mouse said: 'I don't know how to dive.'

"The frog said: 'I'll teach you.' And he tied the mouse's foot to his own with a string and jumped into the pool, pulling the mouse with him.

"As the mouse drowned he said: 'Even though I'm dead, I'll pay you off.' Just as he said this the frog dove under and drowned him.

As the mouse lay floating on the water a water bird carried him off with the frog tied to him, and when he had finished eating the mouse, he got his claws into the frog. This is the way the mouse punished the frog. Just so, gentlemen, if I die, I will be your doom. The Lydians, the Babylonians, and practically the whole of Greece will reap the harvest of my death."

(134) When he had said this and the Delphians still paid him no heed but were taking him off to the cliff, Aesop took refuge in the shrine of the Muses. Even so they showed him no mercy, but as he was being dragged off against his will, he said, "Men of Delphi, do not scorn this shrine. (135) It was just so that the rabbit, who was being chased by the eagle, took refuge with the tumblebug and begged the bug to save him. The tumblebug pleaded with the eagle not to disregard his request, adjuring him by Zeus not to despise his smallness. But the eagle brushed the tumblebug aside with his wing, carried off the rabbit, tore him to bits, and ate him.

(136) "The tumblebug was infuriated and flew off after the eagle. It spied out the nest where the eagle had its clutch of eggs and came back and smashed them. When the eagle returned, he was very much wrought up and started to find out who was responsible for this to tear him limb from limb. When the season came around, the eagle laid an egg in a higher place. The tumblebug came back, repeated his performance, and was gone. The eagle mourned its children, saying that this was the wrath of Zeus, sent to make the race of eagles even rarer.

(137) "When the time came around again, the eagle was so unhappy it didn't keep its eggs in its nest any more but went up to Olympus and deposited its eggs on the lap of Zeus and said: 'Twice my eggs have disappeared; the third time I'm leaving them with you to have you protect them.'

"But the tumblebug found this out, loaded himself up with manure, and went up to Zeus. He flew past Zeus' face, and Zeus was so startled to see the filthy thing that he jumped up. Forgetting that he had the eggs in his lap, he smashed them.

(138) "After this Zeus learned that the tumblebug had been wronged, and when the eagle returned, he said: 'You deserved to lose your children for the wrong you did the tumblebug.'

"The tumblebug said: 'He not only wronged me, but he was very impious toward you, for although I adjured him in your name, he

had no fear but killed my suppliant. I shall never stop until I have punished him to the fullest extent.'

(139) "Since Zeus did not want the breed of eagles to die out, he tried to persuade the tumblebug to be reconciled. When the tumblebug would not hear of this, he changed the nesting season for the eagle to a time when the tumblebug is not to be seen on earth.

"So, do not, men of Delphi, dishonor this shrine where I have taken refuge, even though the temple is small, but remember the tumblebug and reverence Zeus, the god of strangers and Olympus."

(140) The Delphians were not deterred but took him off and stood him on the cliff. When he saw the fate that was prepared for him, he said, "Since I've used all kinds of argument without persuading you, let me tell you this story. A farmer who had grown old in the country and had never seen the city begged his children to let him go and see the city before he died. They hitched the donkeys to the wagon themselves and told him: 'Just drive them, and they'll take you to the city.'

"On the way a storm came up, it got dark, the donkeys lost their way and came to a place surrounded by cliffs. Seeing the danger he was in, he said: 'Oh Zeus, what wrong have I done that I should die this way, without even horses, but only these miserable donkeys, to blame it on?' So it is that I am annoyed to die not at the hands of reputable men but of miserable slaves."

(141) As he was on the point of being thrown over the cliff, he told still another fable. ["A man fell in love with his own daughter, and suffering from this wound, he sent his wife off to the country and forced himself upon his daughter. She said: 'Father, this is an unholy thing you are doing. I would rather have submitted to a hundred men than to you.' This is the way I feel toward you, men of Delphi. I would rather drag my way through Syria, Phoenicia, and Judaea than die at your hands here, where one would least expect it."] But they did not change their minds.

(142) Aesop cursed them, called on the leader of the Muses to witness that his death was unjust, and threw himself over the cliff. And so he ended his life.

When the Delphians were afflicted with a famine, they received an oracle from Zeus that they should expiate the death of Aesop. Later, when word reached them, the peoples of Greece, Babylon, and Samos avenged Aesop's death.

the fables

ÆSOP'S FABLES

1

THE EAGLE AND THE FOX

An eagle and a fox who had struck up a friendship decided to live close to one another and made their living together a pledge of the friendship. The eagle flew up to a very tall tree and had its brood there, while the fox went into the thicket below and bore her young. Once when the fox went out to hunt, the eagle, having no food, flew down to the thicket, snatched up the young foxes, and helped its nestlings to devour them. When the fox returned and realized what had been done, she was not so much troubled at the death of her young as she was concerned with revenge. As an earthbound creature she could not pursue her winged neighbor and therefore stood and cursed her enemy from a distance, which is the only resort of those who are weak and impotent. But it turned out before long that the eagle paid the penalty for her violation of the friendship. Some men were making a sacrifice in the country, and the eagle flew down and carried off a piece of burning entrail from the altar. When she brought this to the nest, which was made of old dry sticks, a strong wind caught it and started a bright fire. The nestlings, who were still unfledged, were caught in the fire and fell to the ground. The fox ran up and ate them all before the eagle's very eyes.

2

THE EAGLE, THE JACKDAW, AND THE SHEPHERD

An eagle flew down from a high crag and carried off a lamb. A jackdaw saw him and was eager to follow his example; so he descended with a great flurry and lit on a ram. When he got his claws fastened in the wool and couldn't fly off, he fluttered there until the shepherd, seeing what had happened, ran up and caught him. The shepherd clipped his wing feathers and, when evening came, took him home to his children. When the children asked what kind of bird this was, the shepherd said, "I know perfectly well he's a jackdaw, but he thinks he's an eagle."

3

THE EAGLE AND THE TUMBLEBUG

An eagle was after a rabbit, and the rabbit, having no one to help him, appealed to the only creature on hand at the moment, a tumblebug. The tumblebug encouraged the rabbit and, when he saw the eagle approaching, begged it not to carry off his protégé. The eagle scorned the



little tumblebug and devoured the rabbit before his eyes. The tumblebug did not forget this slight but kept a close watch on the eagle's nest and, whenever the eagle laid its eggs, would fly up, roll the eggs off, and smash them. This went on until the eagle, finding itself beset at every turn, took refuge in Zeus—for the bird is sacred to the god—and begged him to provide a safe place to bring forth its young. Zeus permitted the eagle to lay its eggs in his lap. But when the tumblebug saw this, he rolled up a ball of dung, flew up, and dropped it in Zeus' lap. When Zeus got up to shake the dung off, he forgot the eggs and threw them out. Since then they say that the eagle doesn't bring forth its young when the tumblebugs are around.

4

THE NIGHTINGALE AND THE HAWK

A nightingale perched on a high oak and was singing her usual song. A hungry hawk saw her and pounced upon her. When she was about to be killed, she appealed to the hawk to let her go, saying that there was



not enough of her to fill a hawk's stomach. She begged him, if he wanted food, to go after the larger birds. But the hawk replied, "I would be a fool if I let go the food on hand and went off after some I had never seen."

5

THE ATHENIAN DEBTOR

A debtor at Athens, upon being dunned by his creditor, first asked that he be given an extension on the ground that he had no means to pay. When he couldn't persuade his creditor, he brought the only sow he had and put it up for sale in the creditor's presence. When a purchaser appeared and asked if it was a brood sow, the debtor said that she had not only farrowed but in a most remarkable way; she produced female pigs at the Mysteries and males at the Panathenaea. When the man showed astonishment at this statement, the creditor said, "Oh, don't be surprised at that. She'll even bear you lambs at the Dionysia."*

6

THE GOATHERD AND THE WILD GOATS

A goatherd drove his goats out to pasture, and when he saw some wild goats mingling with them as evening came on, he drove them all into his cave. The next day a big storm came up, and since he couldn't take them to the usual pasture, he fed them inside. To his own goats he gave a small amount of feed, just enough to stave off their hunger, but he gave piles of food to the others to get them to stay with him. After the storm, when he took them all out to pasture, as soon as the wild goats got to the mountains, they ran away. As the herdsman was complaining of their ingratitude for leaving him after getting more than their share of feed, they turned around and said, "That's why we are all the more cautious. If you took better care of us, who came to you only yesterday, than you did of your old flock, obviously, if any others come to you, you'll prefer them to us."

* These were the customary sacrificial victims at the religious festivals mentioned.

7

DOCTOR CAT AND THE BIRDS

A cat, when he heard that the birds in a certain spot were sick, got himself up as a doctor and, taking along the instruments appropriate to this profession, went and took his stand near the spot. He asked them how they were, and they replied, "Very well, indeed, if you get away from here."

8

AESOP AT THE SHIPYARD

Once Aesop, the fable writer, had nothing better to do and went to a shipyard. The shipwrights made fun of him and provoked him to reply. Aesop told the old story of how chaos and water came into being and Zeus, wishing to make the element of earth appear, told the earth to drink off the sea at three gulps. The earth started, and the first time the mountains appeared; at the second gulp she laid the plains bare, too. "And," said Aesop, "if she decides to drink up all the water the third time, you will be out of business."

9

THE FOX AND THE GOAT IN A WELL

A fox fell into a well and had to stay there without any prospect of getting out. A thirsty goat came to the well and, when he saw the fox, asked him if the water was good. The fox was delighted with this opportunity, sang the praises of the water at great length, told how good it was, and invited the goat to come on down. The goat jumped in without stopping to think it over, because he had his mind on nothing but his thirst. As soon as he had quenched his thirst, he began to reflect along with the fox about how to get out. The fox said he had a good idea how to save them both. "If you will brace your forefeet

against the wall and bend your horns over against it, I'll run up your back and pull you up after me." The goat readily fell in line with this second suggestion also, and the fox jumped up from between the goat's legs, went up his back, and then, by standing on his horns, reached the mouth of the well and started away. When the goat complained that he was breaking their agreement, the fox turned around and said, "My good fellow, if you had as many brains as you have hairs in your beard, you wouldn't have gotten down there before you thought about how you would get out."

10

THE FOX WHO SAW THE LION

A fox who had never seen a lion happened somehow to encounter one and at first sight was so frightened he almost died. When he happened on him a second time, he was frightened, to be sure, but not so much as before. When he saw him a third time, he had gotten so much confidence that he went right up and talked to him.

11

THE PIPING FISHERMAN

A fisherman who knew how to play the pipes took his pipes and his nets and went down to the sea. First he stood there on a jutting rock and played his pipes, thinking that the fish would be attracted by the sweet sound and come right out of the water of their own accord. When he had gone on playing for some time and nothing had happened, he put his pipes aside, took up his net, cast it into the water, and caught a large number of fish. He dumped them out of his net onto the shore, and when he saw them wriggling, he said, "Why you miserable creatures, when I piped, you wouldn't dance, but now that I've stopped, you do!"

12

THE FOX AND THE LEOPARD

A fox and a leopard were disputing over their beauty. When the leopard kept bringing up the intricate pattern of her skin at every turn, the fox interrupted and said, "How much more beautiful I am than you, since it is not my skin but my mind that has the intricate pattern!"

13

THE FISHERMAN WHO CAUGHT A STONE

Some fishermen were hauling on their net, which was so heavy that they began to dance for joy, thinking that they had a big catch. When they pulled it out onto the shore and found that they had very few fish but a net full of stones and wood, they were quite dejected, not so much out of disappointment at what had happened as because they had anticipated the opposite. One of them, an old man, said, "Enough of this, my friends. Grief is apparently the sister of joy, and since we had so much fun in anticipation, we must also have some grief."

14

THE FOX AND THE APE COMPARING FAMILY TREES

A fox and an ape were traveling along together and comparing their family trees. Each had already told a long tale when they came to some graves, at which the ape glanced and heaved a sigh. When the fox asked why he sighed, the ape pointed to the monuments and said, "But I am not going to weep at the sight of the gravestones of my ancestors' freedmen and slaves." The fox retorted, "Lie on to your heart's content, for none of these will arise to confute you."

15

THE FOX AND THE GRAPES

A hungry fox saw some grapes hanging from a vine in a tree and, although he was eager to reach them, was unable to do so. As he went away, he said to himself, "They're sour grapes."

16

THE CAT AND THE ROOSTER

A cat had caught a rooster and was looking for a plausible reason for eating him. First he accused the rooster of being a nuisance to men, because he crowed at night and wouldn't let them sleep. The rooster said that he did this for their own good, for he was arousing them to go about their accustomed tasks. Again the cat said, "But you are also



a confirmed transgressor against nature in mating with your sisters and your mother." When the rooster also said that he did this for the good of his masters since he got the hens to lay many eggs for them, the cat was nonplused and said, "Am I to forgo eating you just because you always have some plausible excuse?"

17

THE BOBTAILED FOX

A fox had had his tail cut off by a trap and was so ashamed that he found life intolerable. He decided that he must persuade the other foxes to share his condition so that he could conceal his own loss in the common misfortune. Therefore, he called them all together and urged that a



tail was not only an unsightly thing but that it was an added burden that they were obliged to carry. One of them interrupted him and said, "My dear friend, if this weren't to your advantage, you wouldn't be offering us your advice."

18

THE FISHERMAN AND THE MINNOW

A fisherman threw in his net and brought out a minnow. When the minnow begged him to throw it back for the present, since it was small, and catch it again later with greater profit when it was grown up, the fisherman said, "I would certainly be a great simpleton if I let go the gain I have in hand and went chasing after some vague hope."

19

THE FOX AND THE BRAMBLE

A fox climbing over a wall felt himself slipping and caught at a bramble. The bramble scratched his paw, and, in severe pain, he complained that when he had turned to it for help, its treatment of him had been worse than what he had tried to avoid. The bramble replied, "But, my friend, you showed your bad judgment in deciding to catch at me, for I am the one who always catches at others."

20

THE FOX AND THE CROCODILE

A fox and a crocodile were comparing family trees. The crocodile had already talked a great deal about the illustriousness of his ancestors, and finally, when he said that he counted gymnasiarchs* among his forebears, the fox broke in and said, "Well, even if you didn't tell me so, it would be obvious from your skin that you have had a great deal to do with gymnastics."

21

THE FISHERMEN AND THE TUNNY

Some fishermen had put out to fish and, after struggling away for a long time without catching a thing, were just sitting dejectedly in their boat. At that point a tunny, swimming along in full flight with a great swish, leapt blindly into the boat. The fishermen pounced upon him, rowed back to the city, and sold their catch.

* Public officials in charge of physical training for young men.

22

THE FOX AND THE WOODCUTTER

A fox in flight from the hunters saw a woodcutter and begged him to conceal her. The woodcutter told her to go into his hut and hide. Before long the hunters came along and asked him whether he had seen a fox pass by. The woodcutter said that he hadn't seen her, but he pointed to where she was hidden. They paid no attention to his gesture but believed what he said. When the fox saw they were gone, she came out and was going off without saying a word. When the woodcutter taxed her with not even saying a word of thanks for her rescue at his hands, the fox replied, "Oh, I should have been grateful enough to you if your actions had agreed with your words."

23

THE ROOSTERS AND THE PARTRIDGE

A man who kept roosters found a tame partridge for sale, bought it, and took it home to raise along with them. But the roosters picked on the partridge and chased him off. The partridge was sad because he thought that they looked down on him for being another kind of fowl. After a while, when he saw the roosters fighting among themselves, and not giving up until they had drawn blood from one another, he said to himself, "Well, I won't worry any more about being picked on by them, for I see that they don't even let one another alone."

24

THE FOX WITH THE SWOLLEN BELLY

A hungry fox spied some bread and meat left in a hollow tree by some shepherds. He crawled in and ate it, but his belly swelled so that he could not get out again. As he moaned and groaned, another fox

passing by came up and asked what was the matter. When he heard what had happened, he said to the first fox, "I guess you'll just have to wait until you get back to the size you were when you went in, and then you won't have any trouble getting out."

25

THE HALCYON

The halcyon is a bird that is fond of solitude and spends all its time at sea. It is said to nest on crags beside the sea to avoid hunters. In fact, a halcyon which was about to produce a brood once came to a headland and, seeing a rock, built its nest there beside the sea. Once when she went out to get food, a violent gale came up so that the sea raised up in waves until it reached the nest, washed the nestlings away, and killed them. When the halcyon returned and saw what had happened, she said, "I am indeed a pitiful bird to have shunned the land as hostile only to take refuge with this element which has proved far more treacherous for me."

26

THE FISHERMAN WHO BEAT THE WATER

A fisherman was fishing in a river. When he had laid his nets and cut off the stream from bank to bank, he tied a stone to a piece of cord and began to beat the water so that the fish would make a reckless attempt to get away and become entangled in the mesh. One of the men who lived thereabouts saw him doing this and complained of his roiling the river and preventing them from drinking clear water. The fisherman replied, "Well, if the river isn't troubled like this, I'll have to die of starvation."

27

THE FOX TO THE MASK

A fox got into the workshop of a moulder and, as he was poking his nose into everything, came upon a tragic actor's mask. As he picked it up, he said, "What a head to have no brains!"



28

THE DECEITFUL MAN

A poor man who was sick and in a bad way made a vow to the gods that he would make a sacrifice of a hundred oxen if they would make him well. The gods decided to test him and brought about his speedy recovery. When he got out of bed, since he had no actual oxen, he modeled a hundred oxen of dough and burned them on an altar, saying, "There, my gods, is the fulfillment of my vow." The gods, wishing to repay him in kind for his cheap trick, sent him a dream urging him to go to the beach, for there he would find a thousand Attic drachmas. He was delighted and went on the run to the beach. There he fell into the hands of pirates. He was sold by them and brought a thousand drachmas.

29

THE CHARCOAL BURNER AND THE FULLER

A charcoal burner saw a fuller living close by the house where he carried on his trade and went and asked the fuller to move in with him, explaining that they would be on closer terms with one another and that they would live more economically if they occupied just one house. The fuller said, "Yes, but I can't do this at all, for you will cover everything I bleach with soot."

30

THE SHIPWRECKED MAN AND ATHENA

A wealthy Athenian was sailing with some other men when a violent storm came up, and the ship capsized. The other men were all swimming away, but the Athenian kept constantly calling on Athena, offering her a thousand vows if he should be saved. One of the other victims of the wreck swam past him and said, "Move your hand and help Athena."



31

THE MIDDLE-AGED MAN AND HIS TWO MISTRESSES

A middle-aged man had two mistresses, one of whom was young and the other elderly. The elder one was ashamed to be carrying on with a man younger than herself and kept plucking out his black hairs every time he came to see her. The younger one was sensitive about having an old lover and kept pulling out his grey hairs. So, as a result of being plucked by one after the other, he finally found himself bald.

32

THE HOMICIDE

A man who had committed murder was being pursued by the relatives of his victim. When he came to the river Nile and encountered a wolf, in his fright he climbed a tree that stood beside the river and hid in it. There he saw a snake opening its jaws at him and flung himself into the river. A crocodile in the river caught him and ate him.

33

THE BRAGGART

An athlete who had always been criticized by his fellow townsmen for not being much of a man once went away and came back after a time boasting that besides performing many feats of valor in other cities, at Rhodes he had made such a jump that none of the Olympic victors could equal it. Moreover, he claimed that he would offer people who were there as witnesses if any of them ever came to town. One of the bystanders spoke up and said to him, "Well, my friend, if what you say is true, you don't need any witnesses. Here is Rhodes and a chance to jump."

34

THE MAN WHO MADE PROMISES HE COULDN'T KEEP

A poor man who was sick and in a bad way, when given up by the doctors, prayed to the gods and promised that he would sacrifice a hundred oxen and dedicate offerings if he recovered. His wife, who was at his side, asked him, "And how will you keep these promises?" He replied, "Do you think then that I'm going to get well so that the gods will require these things of me?"

35

THE MAN AND THE SATYR

It is said that a man once formed a friendship with a Satyr. When winter came on, and it got cold, the man put his hands to his mouth and blew on them. When the Satyr asked why he did this, he said that he was warming his hands because they were cold. Later when the table was set before them and the dish that was served was very hot, the man took a little of it, held it to his mouth, and blew. When the Satyr asked again why he did this, he said that he was cooling his food because it was too hot. The Satyr then replied, "Well, my good fellow, I'm giving up your friendship if you give off both heat and cold from your mouth."

36

THE EVIL-MINDED MAN

An evil-minded man made a bet with another that he could prove the oracle at Delphi to be false. When the appointed day arrived, he took a bird in his hand and, hiding it under his robe, went into the temple. He stood there before the oracle and asked whether what he had in his hand was animate or inanimate. If the oracle said: "inanimate," he intended to show the bird alive, and if it said "animate," to

throttle it first and then show it. But the god saw through his wicked scheme and said, "Enough of this! It depends on you whether what you hold is alive or dead."

37

THE BLIND MAN

A blind man used to be able to tell by the feel of any animal that was put into his hands what kind it was. Once when a baby lynx was given him, he stroked it and felt it all over and said, "I don't know whether you're a wolf or a fox or the whelp of some such animal, but this I do know well, that it is not a good idea for such an animal to be with a flock of sheep."

38

THE PLOWMAN AND THE WOLF

A plowman unyoked his span and took them to drink. A hungry wolf on the prowl for food happened onto the plow and began to lick at the neckpieces on the yoke. Without realizing it he gradually put his neck in and, when he couldn't get it out again, went dragging the plow off across the field. When the plowman returned and saw this, he said, "You good-for-nothing, I only wish you would forget your thievery and life of crime and would turn to farming."

39

THE SWALLOW AND THE BIRDS

When the birdlime tree first began to grow, the swallow saw that it would be a threat to the birds and so called them all together and advised them in the first place to eradicate all the birdlime trees or,

if they couldn't do this, to throw themselves on the mercy of men and beg them not to make use of the properties of the lime to catch birds. When the birds laughed at her for talking nonsense, she went to men and begged their protection. They welcomed her for her good sense and took her in to live with them. So it came about that other birds are hunted and eaten by men, and only the swallow, as a refugee, makes her nest without fear right in their houses.

40

THE ASTRONOMER

An astronomer was in the habit of going out regularly in the evening to observe the stars. Once as he was strolling through the outskirts of the town with his attention completely fixed on the heavens, he fell into a well before he knew what was happening to him. While he was howling and shouting, a passer-by who heard his pitiful tones came up and, as soon as he found out what had happened, remarked, "My good fellow, while you're trying to watch things in the heavens, you don't even see things on the earth."

41

THE FOX AND THE DOG

A fox slipped into a flock of sheep, took one of the suckling lambs, and pretended to be mothering it. When the dog asked, "What are you



doing here?" she replied, "I'm suckling this lamb and playing with it." Whereupon the dog said, "And now, if you don't let the lamb go, I'll give you some pups to suckle."

42

THE FARMER AND HIS SONS

A farmer, who was about to die and wanted to familiarize his sons with his farm, called them to him and said, "Boys, a treasure is buried in one of my vineyards." After he died, they took plows and mattocks and dug up their whole farm. They didn't find the treasure but the vineyard repaid them with a much increased crop.

43

THE FROGS HUNTING WATER

When their pond dried up, a pair of frogs went hunting for a place to stay. They came to a well, and one thought they should jump in without any delay. The other said, "But if the water here dries up, too, how will be able to get out?"

44

THE FROGS WHO ASKED FOR A KING

Some frogs who were bothered at not having a ruler sent representatives to Zeus to ask him to provide them with a king. Realizing their stupidity, he dropped a log into their pool. At first the frogs were terrorized at the sound and dived to the bottom of the pool. Later, when the log came to rest, they came back up and were so contemptuous of it that they climbed on top and used it for a perch. They were so indignant at having this kind of a king that they went to Zeus a second

time and urged him to give them a change of rulers, for the first one was too much of a dullard. Zeus was angry at this and sent them a water snake by which they were caught and eaten.

45

THE OXEN AND THE AXLE

Some oxen were pulling a wagon. When the axle squeaked, they turned around and said to it, "Now look here, why are you complaining while we are carrying the whole load?"

46

THE NORTH WIND AND THE SUN

The North Wind and the Sun were arguing over their power. They decided to give the prize to the one of them who could make a man who was walking along the road take off his clothes. The North Wind went first and blew hard. When the man held tight to his clothes, the North Wind blew all the harder. But the man felt the cold and only pulled his clothes tighter around him until the North Wind surrendered him to the Sun. The Sun, at first, shone gently on him. When the man took off his unnecessary robes, the Sun increased the intensity of his warmth until the man, no longer able to stand the heat, undressed and went for a swim in the nearby river.

47

THE BOY WHO LOST HIS GUTS

Some people in the country were sacrificing an ox and invited the neighbors in. Among them was a poor woman whose little boy came along with her. At the dinner after the sacrifice the boy stuffed himself

with guts* and wine until his stomach began to bloat. He began to feel sick and said, "Oh, mother, I'm going to throw up my guts." She replied, "Not yours, son; only those you ate."

48

THE NIGHTINGALE AND THE BAT

A nightingale in a cage that hung in a window was singing one night. A bat heard her voice and came up to ask her why it was she kept quiet during the day and sang at night. The nightingale said that she had



good reason to do so, for she had been caught because she used to sing during the day, and since then she had learned better. The bat said, "But there's no point in your being careful now, when it won't do any good; you should have been more careful before you were caught."

49

THE HERDSMAN WHO LOST A CALF AND THE LION

A herdsman who was tending some bulls lost a calf. When he had looked all around and couldn't find it, he made a vow to Zeus that, if he

* The entrails of the sacrificial animal were normally roasted and eaten.

found the thief, he would sacrifice a kid. As he went into a thicket, he caught sight of a lion eating the calf. In great fear he lifted his hands to heaven and said, "Lord Zeus, before, I vowed to sacrifice a kid if I found the thief; now I'll sacrifice you a bull if I escape the hands of the thief."

50

THE CAT AND APHRODITE

A cat fell in love with a handsome young man and prayed to Aphrodite to change her into a woman. The goddess took pity on her plight and transformed her into a beautiful young woman. The young man saw



her, fell in love with her, and took her home with him. As they lay together in the bedroom, Aphrodite, wishing to know whether in changing her form the cat had also changed character, turned a mouse loose in the room. The cat forgot her present circumstances, jumped out of the bed, and went after the mouse with the intention of eating

it. The goddess was angry with her and restored her once more to her former condition.

51

THE FARMER AND THE SNAKE

A snake crept up and killed a farmer's child. The farmer was infuriated at this, snatched up his axe, and went to the snake's hole. There he took his stand to watch and strike the snake as soon as it came out. When the snake stuck its head out, the farmer came down with his axe and missed it but chopped a stone that was lying there in two. As a precaution, he later proposed a reconciliation to the snake. But the snake said, "No, I can't have any friendly feeling for you after seeing how you smashed that rock, and you can't have any for me when you look at your child's grave."

52

THE FARMER AND THE DOGS

A farmer was isolated on his farm by a storm and, being unable to go out and get food for himself, at first ate his sheep. When the storm continued, he also ate his goats. Then, when there was still no letup, he even turned to his oxen. When the dogs saw what was happening, they said to one another, "We'd better get out of here, for if master doesn't even keep his hands off the oxen who help him with his work, what chance is there that he will spare us?"

53

THE FARMER'S QUARRELSOME SONS

A farmer's sons were quarrelsome. When he was unable, after much admonition, to persuade them by what he said to change their ways,

he decided that he would have to do it by action and told them to bring him a bundle of sticks. When they had done as he told them, he first gave them the sticks all together and told them to break them in two. When they couldn't do it, although they tried with all their might, he undid the bundle and gave them each a single stick. They broke the sticks easily, and their father said, "Well now, boys, it's just the same with you; if you stick together, your enemies won't be able to get you in their clutches, but if you quarrel, you'll be easy to catch."

54

THE SNAILS

A farmer's boy was roasting snails. When he heard them making whistling sounds, he said, "Why, you miserable beasts, are you going to make music while your houses burn?"

55

THE WOMAN AND HER MAIDSERVANTS

A hardworking widow had some maidservants and used to get them up at cockcrow while it was still dark to go to work. They were always worn out and decided that they would have to wring the household cock's neck, for they thought he was the cause of all their troubles, waking their mistress before daybreak. But it turned out that they were in worse straits after they had done this than they had been before, for since their mistress couldn't tell the hour of cockcrow, she got them up even earlier.

56

THE SORCERESS

A sorceress who professed to carry out incantations and exorcisms had a record of many successes and made no small profit on her practice.

As a result, certain persons indicted her for religious innovation, brought her to trial, accused her, and got her condemned to death. As they led her away from the court, someone said, "My good woman, how is it that, while you profess to be able to appease supernatural wrath, you can't even persuade your fellow men?"

57

THE OLD WOMAN AND THE DOCTOR

An elderly woman who was having eye trouble called in a doctor. Every time he came to see her, he would apply some ointment, and while her eyes were still closed, he would carry off some of her household utensils. When he had carried off all she had and successfully completed his treatment, he asked her for the fee they had agreed on. She would not pay it, and he took her before the magistrates. She said that she had promised to pay the fee if he restored her sight, but that now, as a result of the treatment, she was in a worse condition than before. "As it was," she said, "I could see all the utensils in my house, but now I can't see them at all."

58

THE WOMAN AND THE FOWL

A poor woman had a fowl that laid an egg every day. She supposed that if she gave it more feed, it would lay twice a day. In fact she tried this, but the result was that while the bird got fat, it didn't even lay once a day.

59

THE MARTEN AND THE FILE

A marten found its way into a bronze foundry and began to lick at a file that lay there. Her tongue was rubbed raw, and the blood began

to flow freely. She was so delighted to think that she was getting something out of the iron that she lost her tongue altogether.

60

THE OLD MAN AND DEATH

An old man once cut some wood and was walking a long way carrying it. As he grew weary, he put down his load and called Death to come. When Death appeared and asked why he had called for him, the old man said, "To get you to take up my burden."



61

THE FARMER AND LADY LUCK

A farmer found gold as he was digging in the earth, and after that he began putting a wreath on the statue of Mother Earth every day to

show his gratitude for her kindness. When Lady Luck saw this, she said, "You simpleton, why do you ascribe to Mother Earth the gifts I gave you because I wanted you to be rich? If your circumstances change and your wealth is spent upon evil purposes, then you won't blame Mother Earth but Lady Luck."

62

THE DOLPHINS AND THE GUDGEON

The dolphins and the whales were fighting with one another. When their quarrel became very violent, a gudgeon swam up and tried to separate them. One of the dolphins turned to him and said, "Thanks, but we'd rather die fighting one another than have you as a mediator."

63

DEMADES THE POLITICIAN

Demades, the politician, was once speaking in Athens, and when his audience was not very attentive to him, he asked them to permit him to tell them an Aesopic fable. When they assented, he began, "Demeter and a swallow and a turtle were traveling the same road. When they came to a river, the swallow took wing, and the turtle dived in." At this point he broke off. When they asked him, "What about Demeter?" he said, "She is angry with you who neglect the affairs of the state and yet have time to listen to an Aesopic fable."

64

THE MAN BITTEN BY A DOG

A man who had been bitten by a dog was looking for someone to cure the bite. One man said that he should wipe the blood away with a piece of bread and then throw the bread to the dog that had bitten

him. His reply was, "Yes, but if I do that, I'll have to be bitten by every dog in town."

65

THE WAYFARERS AND THE BEAR

Two friends were traveling along the same road. When a bear suddenly appeared, one of them quickly climbed a tree and hid. The other was about to be caught but fell down on the ground and played dead. When the bear put its muzzle up close and smelled all around him, he held his breath, for they say that the animal will not touch a dead body. When the bear went away, the man up in the tree asked him what the bear had said in his ear. He replied, "Not to travel in the future with friends who won't stand by you in danger."



66

THE BOYS AND THE BUTCHER

Two boys were buying meat together. When the butcher turned around, one of them quickly picked up a pig's foot and stuffed it in

the other's shirt. The butcher turned again and looked around for it. He accused the boys, but the one who had taken it swore he didn't have it, and the one who had it swore he hadn't taken it. The butcher saw through their trick and said, "You may deceive me with your lies, but you won't deceive the gods."

67

THE WAYFARERS AND THE AXE

Two men were traveling along together when one of them found an axe. The other said, "We've found an axe." The first told him not to say "we've found" but "you've found." After a little the men who had lost the axe caught up with them, and the one who had the axe said to his fellow traveler, "We're lost." The other said, "No, you're lost, for when you found the axe, you wouldn't share it with me."

68

THE ENEMIES

Two enemies were sailing in one boat. Since they wanted to get as far from one another as they could, one went to the bow, the other to the stern, and there they stayed. When a violent storm caught them and the ship was capsized, the man in the stern asked the helmsman which end of the ship was likely to sink first. When the helmsman said, "She'll go down by the bow," he remarked, "Well, death doesn't bother me so long as I'm going to see my enemy drown first."

69

THE NEIGHBOR FROGS

Two frogs lived neighbors to one another. The one stayed in a deep pool away from the road, while the other stayed on the road and had

little water. The one in the pool urged the other to move in with him so that he, too, might enjoy a better and safer life. But he said that he was attached to the place he knew so well and wouldn't listen, until a passing wagon killed him.

70

THE OAK AND THE REED

An oak and a reed were arguing about their strength. When a strong wind came up, the reed avoided being uprooted by bending and leaning with the gusts of wind, but the oak stood firm and was torn up by the roots.



71

THE COWARD WHO FOUND A GOLDEN LION

A cowardly miser found a golden lion and said, "I don't know how to behave in the face of this. I'm beside myself and don't know what to

do. I'm torn between my love of wealth and my cowardly nature. What kind of chance or what god produced a golden lion? I'm in internal conflict over this. Desire drives me to seize it and my character to stay away from it. What kind of luck is this that offers a gift but won't let me accept it? What kind of treasure that gives no enjoyment? What kind of divine benefaction that has no benefit? What next? What trick shall I use? What scheme shall I resort to? I'll go get my servants and bring them here. There are enough of them that they ought by their very numbers to capture it, and I shall stand by and watch from a distance."

72

THE BEEKEEPER

A man came to the house of a beekeeper while he was away and took all his honey and honeycomb. The beekeeper came home, and when he saw his hives empty, he started to examine them. But then the bees came back from the fields and, when they found him at this, they stung him until he was in a serious condition. At this he said to them, "You evil creatures! You've let the man who stole your combs go untouched, but me, your benefactor, you sting."

73

THE DOLPHIN AND THE MONKEY

People have the habit of taking Maltese dogs and monkeys along with them for their amusement during a voyage. Once a man was going on a voyage and took a monkey along. When they were off Sunium, which is a promontory near Athens, it happened that a violent storm came up. When the ship capsized and everyone was going overboard, the monkey also took to the water. A dolphin saw him and, thinking he was a man, swam in under him and carried him safely away. When they came to the Piraeus, which is the harbor of Athens, he asked the



monkey if he was a native Athenian. The monkey said that he was and that it just happened that he came of a very distinguished family. The dolphin asked him then if he knew Piraeus, and the monkey, assuming that he was referring to a person, said that he did and that he was a close friend. The dolphin, in disgust at this mendacity, let him go under and drown.

74

THE DEER AT THE WATER HOLE

A deer was very thirsty and came to a spring. As she drank, she saw her reflection in the water and was delighted to see the size and beauty of her horns, but was very much distressed at how slight and insecure her legs were. While she was still pondering this, a lion appeared and put her to flight. As she started to run, she easily left him behind. As long as the land was clear she stayed a safe distance ahead, but when she came to wooded country, as luck would have it, her horns became entangled in the branches, and since she couldn't run, she was caught. As she was about to be killed, she said to herself, "Poor fool, I was being



saved by the limbs I thought would fail me, and now I am ruined by those in which I had so much confidence.”

75

THE BLIND DEER

A deer who had lost the sight of one eye went to the seashore and stayed there, keeping her good eye on the landward side and watching out for the approach of hunters. Her bad eye she kept on the seaward side, for she didn't expect any danger from that quarter. But some men sailed by, saw her there, and shot her. Just as she lost consciousness, she said to herself, “How misguided I was to keep watch on the land as my enemy when the sea, on which I had relied, was much more cruel.”

76

THE DEER AND THE LION IN A CAVE

A deer that was running away from hunters came to a cave where there was a lion and went in to hide. As she was seized by the lion and was being killed she said, "How ill-fated I am! Running away from men only to throw myself into the clutches of a wild animal."

77

THE DEER AND THE GRAPEVINE

A deer that was being pursued by hunters hid under a grapevine. When the hunters had passed, she began to eat the leaves of the vine. But one of the hunters turned back, saw her, and wounded her with his lance. As she was about to die, she groaned and said to herself, "This is what I deserve for harming the grapevine that saved me."

78

THE VOYAGERS

Some men boarded a ship for a voyage. When they got out to sea, a sudden storm came up, and the ship was about to sink. One of the voyagers tore his clothes and called on the gods with weeping and wailing, promising to make thank-offerings if they were spared. When the storm died down again and it was calm, they went to celebrating and were dancing and jumping for joy at having so unexpectedly escaped. But the helmsman, who was a stern man, said to them, "This is all very well, my friends, but our rejoicing ought to be regulated by the fact that we will have another storm if our luck runs that way."

79

THE CAT AND THE MICE

There was a house in which there were lots of mice. A cat learned this, came in, and began to eat every one he could catch. When the mice saw



their numbers steadily shrinking, they went back into their holes. Since the cat couldn't get at them any more, he decided he would have to lure them out by some trick. So he climbed up, hung from a hook, and played dead. One of the mice, when he saw him, said, "Very good, but I won't come near you even if they make a moneybag of you."

80

THE FLIES

The flies flew into a pantry where some honey had been spilled and began to eat it. Because it was so sweet they wouldn't leave it. Their

feet got stuck so that they couldn't fly away, and as they suffocated, they said, "Poor fools that we are, to lose our lives for a moment's pleasure!"

81

THE MONKEY THAT WAS CHOSEN KING AND THE FOX

At an assembly of the dumb animals a monkey won their favor and was chosen king. But the fox was jealous of him, and when he saw some meat set in a trap, he took the monkey to it and told him he had made a rich find and hadn't taken it but kept it as a royal prize for him. He urged him to take it, and the monkey went right ahead without a thought. When he was caught in the trap and accused the fox of plotting against him, he said, "And are you, my dear monkey, to be king of the dumb animals although you have so poor a wit?"

82

THE ASS, THE ROOSTER, AND THE LION

There was a farm on which there was an ass and a rooster. A hungry lion saw the ass, got close to him, and was just about to devour him, but the rooster crowed, and the lion, cowering at the sound—for they say that lions are frightened by the crowing of roosters—ran away. The ass was carried away with contempt for the lion, if he was to be frightened by a rooster, and went out to chase him. But when they were far away, the lion ate the ass.

83

THE MONKEY AND THE CAMEL WHO DANCED

In the assembly of the dumb animals a monkey got up and danced. When he won everyone's admiration and was applauded by all, the



camel was jealous and decided to win the same acclaim. Accordingly, she got up and tried her own skill at dancing. When she made a very outlandish scene, the other animals lost their tempers and drove her out with sticks.

84

THE TWO TUMBLEBUGS

A bull was pastured on a little island, and two tumblebugs lived on his dung. As winter came on, one of them told his friend that he intended to fly over to the mainland and spend the winter there so that there would be plenty of food for him when he was left alone. He also said that if he found plenty of food, he would bring some back over for his friend. When he got to dry land and found the dung plentiful but wet, he stayed there. When the winter was over and he flew back to the island, his friend saw how sleek and prosperous he was and complained that he had not kept his promise to bring some food back. The other

said, "Don't blame me but the nature of the place. You could get food there, but you couldn't carry any away."

85

THE PIG AND THE SHEEP

A pig got into a flock of sheep and fed with them. But once the shepherd got hold of him, and he began to squeal and struggle. When the sheep found fault with him for making so much noise and said, "Doesn't he catch us all the time? And we don't cry," he replied, "Yes, but it isn't the same thing when he catches me. He's after you for your wool or your milk, but it's my meat he wants."

86

THE THRUSH IN THE MYRTLE THICKET

A thrush fed in a myrtle thicket and wouldn't leave it because the berries were so sweet. But a fowler who observed her fondness for the spot spread his lime and caught her. As she was about to be killed, she said, "Alas! Because the food was so sweet I am to lose my life."

87

THE GOOSE THAT LAID THE GOLDEN EGGS

Hermes was worshiped with unusual devotion by a man, and as a reward he gave the man a goose that laid golden eggs. The man couldn't wait to reap the benefits gradually but, without any delay, he killed the goose on the supposition that it would be solid gold inside. He

found out that it was all flesh inside, and so the result was that he was not only disappointed in his expectation but he also lost the eggs.



88

HERMES AND THE SCULPTOR

Once when Hermes wanted to know in what esteem he was held by men, he went in human likeness to the studio of a sculptor. He saw a statue of Zeus and asked, "How much?" When the sculptor said, "A drachma," he smiled and asked, "How much is the statue of Hera?" When the man gave him an even higher price, seeing a statue of himself too, he assumed that men would value it very highly, since he was a messenger and favorable to profit. So he asked, "How much is the Hermes?" And the sculptor said, "Why, if you buy the other two, I'll throw it in."

89

HERMES AND TIRESIAS*

Hermes, wishing to test the truth of Tiresias' prophetic power, stole his oxen from the field and then came to the city in human form to pay him a visit as a guest. When the loss of the oxen was reported to Tiresias, he took Hermes along and went to the outskirts of the city to watch for some omen on the theft. He instructed Hermes to tell him about any bird he observed. First Hermes saw an eagle flying by from left to right and reported it to him. When Tiresias said that this had nothing to do with them, he looked again and saw a crow perched on a tree, first looking up and then peering down at the ground, and pointed this out to him. Tiresias replied, "Oh! This crow is calling heaven and earth to witness that if you are willing, I shall get my oxen back."

90

THE VIPER AND THE WATER SNAKE

A viper used to go to a spring to drink, but a water snake who lived there was annoyed that the viper shouldn't be content with his own haunts but came to his domain, and he tried to stop him. As their dispute continued to grow more bitter, they agreed that they should fight it out and that the winner should be master of both land and water. When they had set a date, the frogs, who hated the water snake, came to the viper and encouraged him, offering him their support in the fight. When the fight got under way, the viper battled away with the water snake, but the frogs, unable to do anything better, raised a great croaking. The viper won and found fault with the frogs for having promised to support him in the fight and then not only failing to help him but even singing the while. "But," said they to him, "surely you realize, good friend, that our support is not physical but purely vocal."

* Tiresias is the blind prophet of the Oedipus myth.

91

THE PLAYFUL ASS AND HIS MASTER

A man who had a Maltese dog and an ass was always playing with the dog. When he went out to dinner, he would bring back something and toss it to him when he came up wagging his tail. But the ass in his jealousy ran up to his master and, while trying to be playful, kicked him. The master was provoked at this and gave orders for him to be beaten and taken off and tied in his stall.

92

THE TWO DOGS

A man who had two dogs taught the one to hunt and made the other a watchdog. Whenever the hunting dog went out on the chase and caught anything, the man would take part of it and toss it to the other. When the hunting dog grew angry at this and abused the other for doing nothing but growing fat on the results of his efforts while he himself had to go out and work for everything he got, the watchdog



said to him, "Well, don't blame me; blame our master who taught me not to work but to eat what others work for."

93

THE VIPER AND THE FILE

A viper went into a smith's shop and asked the tools for a handout. When he had gotten something from them, he went to the file and asked it to give him something, too. But the file replied, "You are certainly simple if you expect to get anything from me. It's my habit not to give but to take from everyone."

94

THE FATHER AND HIS DAUGHTERS

A father who had two daughters, married one to a gardener and the other to a potter. After some time he went to the one who had married the gardener and asked her how she was and how they were faring. She told him that they had everything they needed and that the only thing they were praying for was some rainy weather so that the vegetables would get some water. It wasn't long until he went to the potter's wife, too, and asked her how she was. When she said that they didn't need anything else but were just praying that the clear weather and bright sun would last so that the pottery would dry, he said to her, "If you want fair weather and your sister wants rain, which one of you am I to join in your prayers?"

95

THE MAN AND HIS DISAGREEABLE WIFE

A man had a wife who was of a very disagreeable disposition toward everyone, and he wanted to find out whether she behaved in the same way toward the people in her father's household. Accordingly, he found

a good excuse and sent her to visit her father. When she came back after a few days, he asked her what kind of a welcome the servants had given her. She told him, "The cowherds and shepherds gave me nasty looks," and he said to her, "Well, my dear, if you are distasteful to these men who drive their herds out early in the morning and come back late in the evening, what are you to expect from the people with whom you spend the whole day?"

96

THE VIPER AND THE FOX

A viper was being carried down a stream on a bundle of brush. A fox happened along and when he saw this, said, "The captain is worthy of his ship."

97

THE KID AND THE FLUTE-PLAYING WOLF

A kid had lagged behind the flock and was set upon by a wolf. The kid turned around and said to the wolf, "I'm sure that I'm to be your



dinner, but just so that I won't die ignominiously, play a tune on your flute for me to dance to." While the wolf played and the kid danced, the dogs heard and chased the wolf away. The wolf turned back and said to the kid, "This is what I deserve. A butcher like me oughtn't to try to be a flute player."

98

THE KID ON THE ROOFTOP AND THE WOLF

A kid stood on a rooftop and made nasty remarks to a wolf who was passing by. The wolf said to him, "It's not you who are making the nasty remarks; it's your position."

99

THE IMAGE VENDOR

A man made a Hermes of wood, took it to the market, and offered it for sale. When no customer appeared, he tried to attract attention by shouting that he had for sale a god who was a bestower of blessings and profit. When a passer-by said to him, "My friend, why do you sell a god like that? You ought to avail yourself of his good services," he replied, "Because I need my good services in a hurry, and he's usually slow in showing a profit."

100

ZEUS, PROMETHEUS, ATHENA, AND MOMUS*

Zeus had created a bull, Prometheus a man, and Athena a house, and they selected Momus as a judge of their handiwork. Momus was jealous of their creations and began by saying that Zeus had made a mistake in not putting the bull's eyes on the ends of his horns so that he could

see where he was striking, and he said that Prometheus was wrong in not hanging man's heart on the outside so that scoundrels could be detected and so that it would be evident what everyone had on his mind. Finally, he said that Athena should have put wheels on her house so that a man could easily move if he had a bad neighbor. Zeus lost his temper with Momus over this spitefulness and threw him out of Olympus.

101

THE JACKDAW AND THE BIRDS

Zeus wished to set up a king of the birds and fixed a date on which they were to appear before him. The jackdaw, who knew that he was unattractive, went around gathering up the feathers that dropped from the other birds and fastened them on himself. When the appointed day arrived, he presented himself before Zeus in all his splendor. But as Zeus was about to appoint him king because of his handsome appearance, the other birds gathered angrily about, and each took off the feather that belonged to himself so that in the end he was stripped and became a jackdaw again.

102

HERMES AND MOTHER EARTH

When Zeus had fashioned a man and a woman, he ordered Hermes to take them to the earth and show them where they should dig to make a cave. He did as he was ordered, but at first Mother Earth interfered. When Hermes exerted his authority and told her that this was Zeus' command, she said, "Well, let them dig as much as they like then, for they'll pay for it in groans and tears."

* Momus is a personification of faultfinding criticism.

103

HERMES AND THE CRAFTSMEN

Zeus directed Hermes to administer a dose of falsehood to all the craftsmen. Hermes ground the drug, measured it out, and administered an equal amount to each. When there was only the tanner left and he still had a good deal of the drug, he took the whole mortar and gave it to him. The result has been that craftsmen have all been liars ever since and tanners most of all.

104

ZEUS AND APOLLO

Zeus and Apollo were disputing over their prowess as archers. When Apollo had stretched his bow and shot his arrow, Zeus covered as much ground with one stride as Apollo had with his shot.

105

MAN'S YEARS

When Zeus created man, he made him short-lived. But man made use of his intelligence, and when the winter came, he built himself a house and stayed in it. Once when it was very cold and rainy, a horse who could no longer stand the weather came running to the man and begged him for shelter. The man said he would do this only on the condition that the horse would give him some of his years. When the horse had readily agreed to this, it wasn't long until an ox, who also could not endure the weather, appeared. Just as before, the man said that he would not take the ox in until he gave him a certain number of his years, and the ox gave him a portion of them and was admitted. Finally a dog who was perishing of the cold came and, after he had contributed a share of his lifetime, was given shelter. So it happens

that men, when they are in the time allotted by Zeus, are unspoiled and good; when they come to the years of the horse, they are unreliable and vain; when they reach the years of the ox, they are hard-working; and when they arrive at the time of the dog, they are bad-tempered and inclined to growl.

106

ZEUS AND THE TURTLE

When Zeus was married, he gave a banquet for all the animals. Only the turtle failed to come, and Zeus wondered why. The next day he asked her why she was the only one who didn't come to his dinner. When she said, "I love my home; it's the best place," he lost his temper with her and provided that she should carry her house around on her back.

107

ZEUS AND THE FOX

Zeus, in admiration of the fox's intelligence and cunning, conferred upon him the kingship over the dumb animals. But, wishing to know whether the fox had lost his cupidity, he set a tumblebug loose right before his eyes as he rode along in his litter. Unable to resist as it flew about the litter, the fox jumped up in a most undignified way to try to catch it. Zeus was so angered with him that he denoted him again to his old station.

108

ZEUS AND MEN

After Zeus had fashioned men, he ordered Hermes to pour some sense into them. Hermes measured out equal portions and poured them into



each. But the result was that those who were of small stature were filled up by the measure and became wise, while the potion didn't fill the whole body of the big ones, and they turned out to be less intelligent.

109

ZEUS AND MODESTY

After Zeus had fashioned men, he immediately inserted all the other sensibilities into them; the only thing he forgot was modesty. He wondered how he was to get her in and finally told her to go in by the back door. At first she refused and stood on her dignity, but when he insisted vigorously, she said, "Well, I'll go, but on this condition, that if anything comes in after me, I'll leave immediately." It is as a result of this that all perverts lack modesty.

110

THE HERO

A man had the shrine of a hero on his property and made extravagant sacrifices at it. As he continued to make this outlay and was spending large amounts of money on the sacrifices, the hero appeared to him at night and said, "My dear fellow, stop wasting your fortune, for if you use it all up and become a pauper, you'll blame me."

111

HERCULES AND PLUTUS

When Hercules had been elevated to divinity and a reception was being given in his honor by Zeus, he greeted each one of the gods in the most friendly fashion. But when Plutus* finally came in, Hercules looked down at the floor and turned his back. Zeus was surprised at this and asked him why, when he had spoken so cordially to all the other gods, he singled out Plutus in this way. And Hercules said, "The reason I look down my nose at him is that while I was among men, I saw him associating for the most part with scoundrels."

112

THE ANT AND THE TUMBLEBUG

In the summertime an ant was bustling about the field, gathering up wheat and barley and storing it away for his winter's food supply. The tumblebug saw him and was amazed at how very industrious he was to slave away during the very time when other animals forget their labors and take it easy. The ant didn't say anything then, but later, when winter set in and the dung was all washed away by the rain, the tumblebug came to him, starving and begging for food. And the ant

* The god of wealth.

said to him, "Friend tumblebug, if you had shown some industry when you were criticizing me for my hard work, you wouldn't want for food now."

113

THE TUNNY AND THE DOLPHIN

A tunny was being pursued by a dolphin and was swimming along in a great rush. When he was just about to be caught, the first thing he knew he was thrown up on the shore by his great dash. But the dolphin, who was traveling at the same breakneck pace, was also beached along with him. When the tunny saw him, he turned over and with his dying gasp said to him, "Well, death doesn't bother me any more for I see the one who is responsible for it dying along with me."

114

THE PHYSICIAN AT THE FUNERAL

A physician who was attending the funeral of a relative said to the mourners that the man wouldn't have died if he had given up wine and taken an enema. One of them replied, "Well, sir, it's no time to say so now when it does no good; you should have given your advice when he could take advantage of it."

115

THE FOWLER AND THE SNAKE

A fowler took his lime and his reeds and went out to hunt. He saw a thrush perched in a tall tree and decided to catch it. So he fastened his reeds together into a long rod and gazed into the air with all his attention fixed on what he was doing. As he looked up, without know-

ing it he stepped on a snake that was lying at his feet, and the snake turned and bit him. As he died, he said to himself, "Alas, while I had my mind set on hunting another, I myself was being done to death without knowing it."

116

THE CRAB AND THE FOX

A crab came out of the sea and was going around on the beach all by himself in search of food. A hungry fox saw him and, for lack of better food, darted up and seized him. As the fox was about to devour him, he said, "This is good enough for me for trying to live on land when I belong in the sea."

117

THE CAMEL WHO WANTED HORNS

A camel saw a bull with a fine set of horns. She was envious of them and decided to try to get a pair just like them. So she went to Zeus and asked him to give her horns. Zeus lost his temper with her for not being satisfied with her size and strength, but wanting something more, and not only didn't give her horns but even reduced the size of her ears.

118

THE BEAVER

The beaver is a four-footed animal that lives in the water. Its testes are said to be useful in certain medical treatments. In fact if anyone sees a beaver and starts after him, the beaver knows why he is being chased and will run for a time as fast as his legs will carry him in the hope of

getting away unscathed. But if he is about to be caught, he will cut off his own testes, throw them away, and so save his life.

119

THE GARDENER WATERING HIS PLANTS

A man watching a gardener watering his plants asked him why the wild plants were strong and thriving while the cultivated ones were



spindly and wilted. The gardener said, "The earth is mother to the one but a stepmother to the other."

120

THE GARDENER AND THE DOG

A gardener's dog fell into a well, and the gardener went in after him to pull him out. But the dog was desperate, and when the gardener

came near him, he bit him for fear of being pushed under. The gardener, in pain, said, "That's what I deserve! Why did I have to try to get you out of trouble when you had taken the jump yourself?"

121

THE LYRE PLAYER

A lyre player of very little talent practiced constantly in a room with plastered walls, and from the echo he began to think that his playing sounded very well. So, in his vanity, he decided that he should go on the stage, but when he made his appearance and played very badly, he was run off with stones.

122

THE THIEVES AND THE ROOSTER

Some thieves entered a house and, finding nothing but a rooster, took him and made their getaway. As they were about to kill him, the rooster begged them to let him go, arguing that he was helpful to men in arousing them at night to go about their tasks. The thieves replied, "That's all the better reason for killing you, for when you wake them up, you interfere with our stealing."

123

THE JACKDAW AND THE CROWS

A jackdaw who was larger than the other jackdaws scorned the birds of his own kind, went to the crows, and wanted to live with them. They examined him for size and voice and then chased him away with a good beating. After he had been driven off by them, he came back to the jackdaws, but they were out of patience with his insolence and wouldn't

accept him. The upshot of it was that he was denied association with either of them.

124

THE CROW AND THE FOX

A crow who had stolen some meat perched in a tree. A fox caught sight of him and, wishing to get the meat, stood there and began to praise him for his size and beauty, telling him that of all the birds he might most appropriately be king and that he certainly would be if he had any kind of a voice. The crow wanted to show the fox that he did have a voice and so dropped the meat and raised a great croaking. The fox ran up, seized the meat, and said, "Friend Crow, if you had any kind of sense, you would be completely equipped to be king of all."



125

THE ROOK AND THE CROW

A rook was jealous of the crow because he gave men omens, foretold the future to them, and was therefore consulted by them as an authority, and the rook wanted to enjoy the same repute. Accordingly, when he saw some men passing by on the road, he went and perched on a tree, from which point of vantage he raised a great croaking. The men turned around in apprehension to the place from which they heard the croaking, but then one of them said, "Let's be on our way, fellows; it's a rook, and his croak doesn't mean a thing."

126

THE JACKDAW AND THE FOX

A hungry jackdaw lit on a fig tree and, finding the figs still small and unripe, settled down to wait for them to ripen. A fox saw him lingering there, and when he found out why, remarked, "Well, you're foolish, my friend, to depend on hope. She'll lead you a merry chase, but she won't fill your stomach."

127

THE ROOK AND THE DOG

A rook who was offering sacrifice to Athena invited a dog to the banquet. The dog said to him, "Why do you waste your sacrifices? The goddess hates you so much that she has even prevented anyone's believing the omens you give." The rook replied, "But that's just why I do sacrifice to her, because I know she is so hostile to me, and I want to change her attitude."

128

THE CROW AND THE SNAKE

A crow could find no food and, when he saw a snake asleep in a sunny spot, flew down and seized it. But the snake twisted around and bit him. On the point of death he remarked, "A sorry situation, indeed, to make a find so lucky that I'm about to die from it."

129

THE JACKDAW AND THE PIGEONS

A jackdaw, after seeing some well-fed pigeons being raised in a yard, colored himself white, and tried to get some of their food. As long as he kept quiet, the pigeons accepted him as one of themselves, but once he forgot and uttered a sound, they recognized his voice and drove him out. Having lost his food in that quarter, he went back again to the jackdaws, and they, failing to recognize him because of his color, kept him away from their food. Thus, in trying to get both, he didn't even get one.

130

THE BELLY AND THE FEET

The belly and the feet were arguing about their importance, and when the feet kept saying that they were so much stronger that they even carried the stomach around, the stomach replied, "But, my good friends, if I didn't take in food, you wouldn't be able to carry anything."

131

THE RUNAWAY JACKDAW

A man caught a jackdaw, tied a piece of string to its foot, and gave it to his little boy. The daw could not endure his life with men, and

as soon as an opportunity presented itself, he flew off to his nest. But the string became entangled in the branches, and as he was about to die because he could not fly, he remarked to himself, "Poor fool! I couldn't bear servitude to men, but, without knowing it, I've robbed myself of life itself."

132

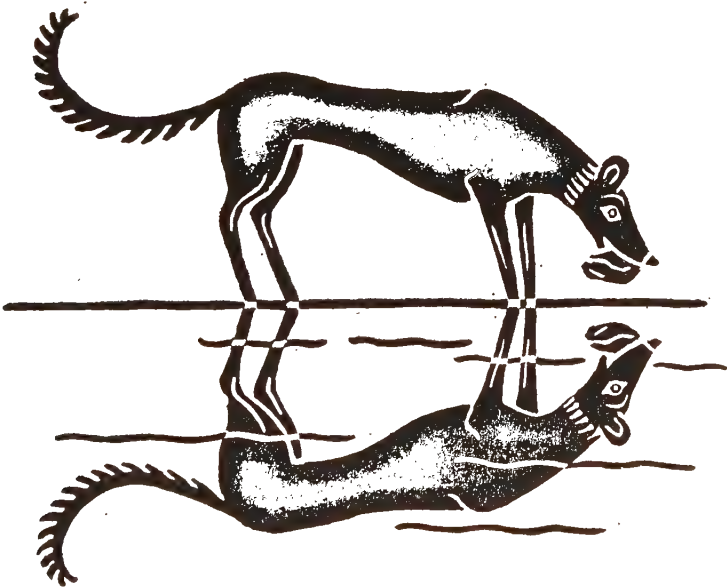
THE DOG THAT CHASED A LION

A hunting dog saw a lion and started to chase it. When the lion turned around and roared, the dog was frightened and ran in the other direction. A fox who had seen this said to him, "You poor coward! You chase a lion, but you can't even face his roar."

133

THE DOG CARRYING MEAT

A dog with some meat was crossing a stream when he caught sight of his reflection in the water and thought it was another dog with a



larger piece of meat. On this supposition he dropped his own meat and started to go and get that of the other dog. As a result he lost both, since he couldn't get the one because it didn't exist, and the other was carried away by the stream.

134

THE SLEEPING DOG AND THE WOLF

A dog was sleeping just outside a farmyard when a wolf spied him, pounced upon him, and was about to eat him up. But the dog begged the wolf to let him go for the time being, saying, "Now I am thin and skinny, but my masters are going to celebrate a wedding, and if you let me go now, you'll find me fatter to eat later." The wolf listened to him and let him go. After a few days he came back, and seeing the dog lying beside the house, he called out to him to remind him of their agreement. The dog replied, "Well, Mr. Wolf, if you find me sleeping outside the yard again, you'd better not wait for any wedding."

135

THE HUNGRY DOGS

Some hungry dogs saw some hides soaking in a river and, being unable to reach them, agreed with one another to drink the water up first and then get at the hides. What happened was that they burst from drinking before they reached the hides.

136

THE DOG AND THE RABBIT

A hunting dog caught a rabbit, and first he would bite him, and then he would lick at his muzzle. The rabbit spoke up and said to him, "See

here; either stop biting me or stop kissing me so that I can know whether you are enemy or friend."

137

THE GNAT AND THE BULL

A gnat lit on a bull's horn, and after sitting there for some time, as he was about to fly off he asked the bull if he wanted him to leave. The bull replied, "Why, I didn't know you had come, and I certainly won't notice if you leave!"

138

THE RABBITS AND THE FROGS

Some rabbits who were disgusted with their own cowardice decided to end it all by jumping over a cliff. When they came to a cliff with a pool of water at its foot, the frogs who lived in the pool heard the sound of their feet and plunged into the pool. One of the rabbits saw this and said to the others, "Oh, let's not jump over after all. Just look! There are animals even more cowardly than we."

139

THE FISH HAWK AND THE SPARROW HAWK

A fish hawk who had burst his gullet swallowing a fish lay dead on the beach. A sparrow hawk who saw him remarked, "You got what you had coming to you for living by the sea when you were born to the air."

THE LION IN LOVE

A lion fell in love with a farmer's daughter and asked for her hand. The farmer couldn't bear to give his daughter to the beast, but since he was also too much afraid to refuse, he struck on this scheme. When the lion kept pressing his suit, the farmer said he found him quite



worthy to marry his daughter, but that he couldn't give her to him unless he pulled out his teeth and cut off his claws, for his daughter was afraid of them. The lion was so much in love that he readily submitted to both, but the farmer was now contemptuous of him and chased him off with a club when he came back.

THE LION AND THE FROG

A lion heard a frog croaking and turned around in the direction of the sound, thinking it must be some great beast. He waited a little, and when he saw the frog come out of the pool, he walked up and stepped on him with the remark, "The sound of a thing shouldn't disturb anyone until he sees it."

142

THE OLD LION AND THE FOX

A lion who was growing old and couldn't get his food by force decided he would have to get it by wit. So he went into a cave where he lay down and played sick. When the other animals came in to visit him, he would eat them. After many animals had been done away with, a fox, who had seen through his trick, came along and, standing at a distance from the cave, asked him how he was. When the lion said he was not well and asked why he didn't come in, the fox said, "Why, I would if I didn't see so many tracks going in but none coming out."

143

THE LION AND THE BULL

A lion who had his eye on a very large bull wanted to overcome him by trickery. Therefore, he said that he had slaughtered a sheep and invited the bull to the feast, intending to overpower him while he was lying down at dinner. But when the bull came and saw a lot of pots and great roasting spits but no sheep anywhere, he left without saying a word. When the lion complained and asked him why he was going off without a word of explanation although nothing had happened to him, he said, "Why, I have good enough reason to do so, for the preparations I see are not for a sheep but for a bull."

144

THE LION SHUT IN BY THE FARMER

A lion got into a farmer's yard, and the farmer, wishing to catch him, shut the yard gate. At first, when he couldn't get out, the lion killed the sheep, and then he turned on the cattle. The farmer began to worry about himself and opened the gate. After the lion was gone, the

man's wife found him groaning and said, "You got just what you deserved. Why did you want to shut in an animal you ought to have feared even at a distance?"

145

THE LION AND THE DOLPHIN

A lion was straying along the seashore and saw a dolphin bobbing through the water. He invited the dolphin to join forces with him, arguing that it was particularly appropriate for them to be friends and allies since the dolphin was lord of the creatures of the sea and he of those on the land. The dolphin readily agreed, and it wasn't long until the lion engaged a wild bull in battle and called on him for help. Although he was quite willing to come out of the sea, he couldn't, and the lion charged him with being a traitor. The dolphin replied, "Don't blame me. Blame nature which made me for the sea and doesn't permit me to go ashore."

146

THE LION FRIGHTENED BY A MOUSE

While a lion was sleeping, a mouse ran over his body. The lion got up and craned his neck all around, trying to find out who had approached him. A fox who was watching twitted him—a lion—for being afraid of a mouse. The lion replied, "I was not being wary of a mouse; I was surprised at anyone's having the daring to run over the body of a sleeping lion."

147

THE LION AND THE BEAR

A lion and a bear found a fawn and fought over it. They mauled one another unmercifully until they both lost consciousness and lay there



half-dead. A fox came by and, seeing them lying there with the fawn between them, picked it up and walked off. They couldn't get up but said, "Poor fools, to go to all this trouble for a fox!"

148

THE LION AND THE RABBIT

A lion found a rabbit sleeping and was about to eat him. Just then he saw a deer passing by and left the rabbit to chase it. The rabbit was awakened by the noise and ran away. The lion chased the deer for a long distance, and when he couldn't catch it, he came back after the rabbit. But when he found that the rabbit had also escaped, he said, "Well, I've got what I deserved for letting the food I had in my hands get away in hope of getting something more."

149

THE LION, THE ASS, AND THE FOX

A lion, an ass, and a fox reached an agreement with one another and went out to hunt. When they had made a big catch, the lion told the ass to divide it for them. When the ass divided it into three parts and told him to take his choice, the lion flew into a rage, jumped onto him, and ate him up. Then he told the fox to divide it. The fox left only a little for himself, put everything else in one portion, and urged the lion to take it. When the lion asked the fox who had taught him to divide things that way, he said, "The fate of the ass."

150

THE LION AND THE MOUSE WHO RETURNED A FAVOR

While a lion was sleeping, a mouse ran over his body. The lion awoke, seized the mouse, and was on the point of devouring him. When the mouse begged the lion to let him go and said that if he were spared he would repay him in gratitude, the lion smiled and released him. But it turned out that it wasn't long until the lion's life was saved,



thanks to the mouse. When he was caught by some hunters and tied to a tree with a rope, the mouse heard his groans, came to his aid, gnawed through the rope, and set him free, with the remark, "You once laughed at me because you didn't expect to get any return for your favor to me, but now you know that even mice can show their gratitude."

151

THE LION AND THE ASS WHO WENT HUNTING TOGETHER

A lion and an ass joined forces and went out hunting together. When they came to a cave in which there were wild goats, the lion stood at

the mouth of the cave and watched for them to come out, while the ass went in and kicked and brayed to drive them out. After the lion had caught most of them, the ass came out and asked him whether he had fought a good fight and fairly put the goats to flight. The lion said, "I tell you, I would have been frightened myself if I hadn't known you were an ass."

152

THE ROBBER AND THE MULBERRY TREE

A robber had killed a man on the highway, and when some passers-by gave chase, he ran off with blood on his hands. As men he met on the road asked him what the stain on his hands was, he said that he had just been up in a mulberry tree. But just as he was saying this, his pursuers caught up with him, seized him, and crucified him on a mulberry tree. The tree said to him, "Well, I don't care if I have had a hand in your death. You were going to smear the blood you had shed on me."

153

THE WOLVES AND THE SHEEP

Some wolves were plotting against a flock of sheep but could not get the better of them because of the dogs who guarded them, and so they decided they would have to do it by trickery. They sent ambassadors and demanded the surrender of the dogs, arguing that the dogs were the cause of the enmity between them and that if they would deliver the dogs into their hands, there would be peace between them. The sheep didn't foresee the result and surrendered the dogs. The wolves easily got the better of the sheep and destroyed the unprotected flock.

154

THE WOLF AND THE HORSE

A wolf was making his way across a field and came upon some barley, but since he couldn't eat it, he went off and left it. Then he met a horse and led him back to the field, telling him how he had found the barley and hadn't eaten it but had kept it for him because he loved to hear the sound of his teeth. The horse replied, "Yes, my friend, but if wolves could eat barley, you wouldn't have given your ears the preference over your stomach."

155

THE WOLF AND THE LAMB

A wolf saw a lamb drinking from a river and decided to find a plausible reason for making a meal of him. So from where he stood upstream he began to complain that the lamb was muddying the water and not letting him get a drink. When the lamb said that he was no more than



touching the water with his lips and that besides, from where he was standing downstream, he couldn't possibly disturb the water above him, the wolf, failing in this complaint, said, "But last year you made unpleasant remarks about my father." Then, when the lamb said he wasn't even a year old, the wolf said to him, "Am I to be cheated out of eating you just because you are so glib with your excuses?"

156

THE WOLF AND THE HERON

A wolf had swallowed a bone and was going around looking for someone to be his doctor. When he met a heron, he begged him to remove the bone for a fee. The heron put his head into the wolf's jaws,



pulled out the bone, and asked for the pay they had agreed on. The wolf replied, "My good fellow, aren't you satisfied with getting your head out of a wolf's mouth whole without asking for pay besides?"

157

THE WOLF AND THE GOAT

A wolf saw a goat browsing on a cliff and, since he couldn't get at her, urged her to come down before she fell, pointing out that the pasture was much better down where he was, for the grass was lush. The goat answered, "That would all be very well if I didn't know that you are not so much interested in inviting me to pasture as you are in your own lack of food."

158

THE WOLF AND THE OLD WOMAN

A hungry wolf was going around looking for something to eat. When he came to a cottage where he heard an old woman threatening a crying child that if he didn't stop she would throw him to the wolf, the wolf waited around in the belief that she meant it. As evening came on and she didn't do as she had said, he went off, saying to himself, "In this cottage people say one thing and do another."

159

THE WOLF AND THE SHEEP

A wolf who had eaten his fill saw a sheep lying on the ground and, realizing that he had fallen there out of fear for himself, went up and told him not to be afraid, for if he would make three truthful statements, he would let him go. The sheep started off by saying he wished he had not met a wolf; second, if he had to meet one, he wished that it had been a blind one; and third, "I hope all you wolves die a miserable death for waging such cruel war on us although we have never done you any harm." The wolf accepted his truthfulness and let him go.

160

THE WOUNDED WOLF AND THE SHEEP

A wolf who had been bitten by dogs lay suffering and unable to get food for himself. Then he caught sight of a sheep and begged the sheep to get him a drink from a nearby stream, "For," said he, "if you give me a drink, I shall be able to find food for myself." But the sheep replied, "If I give you a drink, you will also use me for food."

161

THE PROPHET

A prophet used to sit in the market place and charge for his services. When someone suddenly came up and told him the doors of his house had been torn off their hinges and everything inside had been carried off, he jumped up in dismay and ran off to see what had happened. One of the bystanders who saw this remarked, "Well, my good friend, why hadn't you, who profess to foresee other people's troubles, foretold your own?"

162

THE BOY AND THE CROW

The fortunetellers predicted to a woman who consulted them about her little boy that he would be killed by a crow. For fear of this she had a great chest made and shut the boy up in it to protect him from being killed by a crow. She faithfully opened it up at set times and gave him the proper food. Once when she had opened it and propped the lid up, the boy carelessly put his head over the edge so that the crow* of the box came down on his head and killed him.

163

THE BEES AND ZEUS

The bees begrudged men their honey and came to Zeus to ask him to give them the power of killing with their stings anyone who approached their honeycombs. Zeus was outraged at their spitefulness

* Fastening.

and provided that whenever they stung a man, they would lose their stinger and with it their life.



164

THE MENDICANT PRIESTS

Some mendicant priests had an ass on which they loaded their gear when they traveled. Finally, he died from exhaustion, and they skinned him and from his hide made drums which they used in their rites. Once another company of priests met them and asked where their ass was. They said that he was dead but still got more beating than he did when he was alive.

165

THE MICE AND THE WEASELS

The mice and the weasels were at war. The mice kept losing in every engagement and decided that their lack of leadership was responsible



for this. They therefore chose candidates from among themselves and elected generals. These, wishing to be distinguished in appearance from the others, devised horns and attached them to their heads. Once the battle started, the mice found themselves defeated. While the others all ran for their holes and got in without any trouble, the generals couldn't get in because of their horns and so were caught and eaten.

166

THE ANT

The ant of today was once a man and, though he applied himself to farming, he was not so busy with his own work but that he kept a jealous eye on his neighbors' and would steal some of their produce. Zeus was angry at this greed and changed him into the insect that is now called an ant. But although his form was changed, his character was not, for he still goes around the fields gathering up the wheat and barley of others and storing it up for himself.

167

THE FLY

A fly fell into a stewpot, and as he was about to drown in the broth, he said to himself, "Well, I've eaten, drunk, and bathed, and if I have to die, I don't care."

168

THE SHIPWRECKED MAN AND THE SEA

A man who had been shipwrecked and washed ashore lay there exhausted. After a time he got up, and when he saw the sea, he began to blame it for luring men on with its gentle appearance, and then, when it got them into its power, turning ferocious and destroying them. But the sea, appearing in the form of a woman, said to him, "Why, my good friend, don't blame me; blame the winds, for by natural disposition I am just as you see me now, but when they suddenly descend on me, they set me to billowing and make a wild thing of me."

169

THE PRODIGAL YOUTH AND THE SWALLOW

A prodigal youth had consumed his patrimony and had nothing left but his coat. Then one day he saw a swallow that had arrived ahead of the season, and being convinced that summer had already come and that he wouldn't need his coat any longer, he sold it, too. But afterwards winter returned with severe cold, and as the youth wandered around, he saw the swallow lying dead and neglected. He said to her, "Dear friend, you have destroyed both yourself and me."

170

THE SICK MAN AND THE DOCTOR

A sick man was asked by his doctor how he was getting along and said that he had been sweating more than he should. The doctor said that this was a good symptom. On a second occasion, when asked how he felt, he said that he had been constantly racked by chills. The doctor said that this was a good symptom, too. On a third call he asked again

about the sickness, and when the man told him he was suffering from diarrhea, he said that this was a good symptom, too, and left. Then, when one of his family came to his bedside and asked him how he was, he said, "I'm dying of good symptoms."

171

THE BAT, THE BRAMBLE, AND THE COOT

A bat, a bramble, and a coot formed a partnership and decided to go into business. The bat borrowed some money to contribute; the bramble put in some clothing; the coot bought some bronze, put it aboard their ship, and off they sailed. A bad storm came up, the ship foundered, they lost everything but got safe ashore themselves. Since then the coot has been diving down to the bottom, looking for her bronze, and is sure some day she will find it. The bat is afraid of her creditors and won't show herself during the day but only goes out at night for food. The bramble keeps looking for her clothing and takes hold of the garments of passers-by, expecting to recognize some of her property.

172

THE BAT AND THE WEASELS

A bat fell to the ground and was caught by a weasel. As she was about to be killed, she begged for her life. The weasel said she couldn't let the bat go, for she was a natural enemy to all winged things. The bat, however, said she was no bird but a mouse, and so she got away. Later on she fell again, was caught by another weasel, and begged to be let go. When this weasel said she was an enemy to all mice, the bat said she was no mouse but a bat, and again she got away. So by changing her name twice she managed to save her skin.

THE WOODCUTTER AND HERMES

A man who was cutting wood beside a river dropped his axe. The stream swept it away, and he sat down on the bank and was weeping when Hermes came along. The god took pity on him and, as soon as he found out why he was crying, dived in and first brought him out a golden axe. He asked whether this was his, and when the man said



no, he brought up a silver one the second time and asked whether this was the one he had lost. When the man said no, the third time he fetched him his own axe. The man claimed it, and in recognition of his honesty Hermes made him a gift of all of them. The man took them, and when he got back to his friends, he told them what had happened. One of them envied him and decided he would like to have the same kind of good luck. So he took his axe and went to the

same river. As he was cutting wood, he purposely let his axe fall into the eddies and sat down to cry. When Hermes appeared and asked him what had happened, he told him about losing his axe. When Hermes brought him up a golden axe and asked him whether this was the one he had lost, he got ahead of himself in his greed and said that it was. The god not only didn't give it to him but didn't even recover his own axe.

174

THE WAYFARER AND LUCK

A wayfarer who had walked a long distance and was exhausted sank down beside a well and fell asleep. Luck appeared at his side, wakened him, and said, "My good man, if you had fallen in, you would have blamed me instead of your own foolishness."

175

THE WAYFARERS AND THE PLANE TREE

Some wayfarers were suffering from the midday summer heat when they caught sight of a plane tree. They took shelter in its shade and lay down to rest. As they looked up at the tree, one said to another. "How useless and fruitless this tree is for men!" The plane tree retorted, "Why, you thankless wretches, at the very moment that you enjoy my benefits will you still call me useless and fruitless?"

176

THE WAYFARER AND THE SNAKE

A wayfarer traveling in the winter saw a snake dying of cold. He took pity on it, picked it up, and put it in his bosom to try to warm it. The



snake lay quiet as long as it was still overcome by the cold, but when it began to warm up, it sank its fangs in the man's belly. As he was about to die, the man said, "Well, I've gotten my deserts, for why did I save from death this creature which I should have destroyed even if I had found it in good condition?"

177

THE WAYFARERS AND THE DRIFTWOOD

Some wayfarers were making their way along a beach when they came to a promontory from which they caught sight of some driftwood floating in from a great distance and thought it was a large ship. They waited for it, thinking that it would come in to anchor. As the wind carried it along, the driftwood came a little closer, and they still waited, supposing now that it was a boat and not a large ship as they

had before. When it was carried in close to them and they saw that it was driftwood, they said to one another, "We got our expectations up in vain over nothing."

178

THE WAYFARER AND HERMES

A wayfarer who was on a long journey vowed that he would dedicate half of anything he might find to Hermes. He found a bag full of almonds and dates and picked it up, thinking it was money. When he emptied it out and found what was in it, he ate the contents and then took the almond shells and the date pits and put them on an altar, saying, "There is my vow, Hermes, for I have given you the outsides and the insides of what I found."



179

THE ASS AND THE GARDENER

An ass belonged to a gardener, and since he worked hard and got little to eat, he prayed to Zeus to take him away from the gardener and give him to another master. Zeus sent Hermes to tell the gardener to sell the ass to a potter. Once more the ass was discontented because he had to carry heavier loads than before, and when he called on Zeus again, Zeus arranged to have him sold to a tanner. When the ass saw his new master's business, he said, "It was better to carry heavy loads and starve with the other masters than to be here where, if I die, I'll not even get a burial."

180

THE ASS CARRYING SALT

An ass loaded with salt was crossing a river. He slipped and fell into the water, and as the salt melted, he got up with a lighter burden. He was pleased at this, and another time when he was loaded with sponges, he came to a river. He thought that if he fell in again he would come out lighter, and so he slipped on purpose. As the sponges filled with water, it turned out that he couldn't get up and was drowned.

181

THE ASS AND THE MULE

A muledriver was driving an ass and a mule with their loads. The ass could manage his burden so long as the road was level, but when they came to a hill and he couldn't carry it, he called on the mule to relieve him of part of it so he would be able to get along with the rest of it. The mule paid no attention to this plea, and the ass finally fell over a cliff and was killed. The driver didn't know what else to do and not

only put the ass' load on the mule but also skinned the ass and piled the hide on top. As the mule struggled along under this excessive burden, she said to herself, "I have gotten what I deserved, for if I had listened to the ass and lightened his burden a little, I wouldn't now be carrying him and his load, too."

182

THE ASS CARRYING A STATUE

A man loaded a statue on his ass and was driving it into town. As many people met them and did obeisance to the image, the ass supposed they were bowing to him. He was so flattered and puffed up that he wouldn't move a step further. The driver caught on to the situation and gave him a thump with his club, remarking as he did so, "That's all we needed, you poor fool, for people to bow down to an ass like you."

183

THE WILD ASS AND THE TAME ASS

A wild ass saw a tame one basking in the sun and came up to congratulate him on his handsome condition and on the food he enjoyed. Later, he saw him carrying a load and the driver beating him with a club, and he said, "Well, I don't congratulate you any more, for I see that you don't enjoy your luxury without considerable disadvantages."

184

THE ASS AND THE LOCUSTS

An ass once heard some locusts singing and was so pleased with their music that he asked in admiration what it was they ate that gave them such fine voices. They told him it was dew, and the ass went on a diet of dew and died of starvation.

185

THE ASSES' APPEAL TO ZEUS

The asses, in desperation at their everlasting burdens and toil, once sent ambassadors to Zeus to ask for a release from their sufferings. Zeus wanted to show them that this was impossible and told them that they would be freed from their tribulation when they made a river with their urine. They supposed that he was telling them the truth, and from that day to this, when one ass sees another's urine, he stops there and urinates himself.

186

THE ASS AND THE DRIVER

An ass started off with his driver, but when he had gone a short distance along the road, he left the beaten path and headed for a cliff. As he got to the brink, the driver caught hold of his tail and tried to bring him around. When the ass lunged in the other direction, the driver let him go and said, "Have it your own way, but you won't like it."

187

DOCTOR WOLF

An ass was grazing in a pasture when he saw a wolf coming toward him. He pretended to be lame, and when the wolf came up and asked him why he was lame, he said that he had been going through a hedge and stepped on a thorn. He advised the wolf to take the thorn out before making a meal of him to avoid getting stuck on it while he ate. The wolf took his advice and picked up his foot, but while he had his attention fixed on the hoof, the ass let fly at his mouth and kicked his teeth loose. In misery he said, "Well, I've gotten just what I deserved.

When my father had taught me to be a butcher, why did I have to try to be a doctor?"



188

THE ASS WHO PUT ON A LION'S SKIN

An ass put on a lion's skin and went around frightening the other animals. He saw a fox and tried to terrify her, too. But she happened to have heard his voice and said to him, "I can assure you I would have been afraid of you too, if I hadn't heard your braying."

189

THE ASS AND THE FROGS

An ass carrying a load of wood was crossing a pool of water. He slipped and fell, and when he found that he could not get up, he began to moan and groan. When the frogs in the pool heard his groans, they said, "Now look here, what would you have done if you had spent as

much time here as we have, when you moan this way just because you've fallen down here for a little while?"

190

THE ASS, THE CROW, AND THE WOLF

An ass with a sore on his back was pasturing in a meadow. When a crow lit on his back and went to pecking at the sore, he brayed and bucked in pain. The ass' owner, who was not far off, laughed at the sight, but a wolf passing by saw it and said, "We have a hard time. Just let them catch sight of us, and we get run off, but they even laugh at this fellow."

191

THE ASS, THE FOX, AND THE LION

An ass and a fox joined forces with one another and went out to hunt. When a lion crossed their path, the fox saw the impending danger, went to the lion, and offered to betray the ass to him if he would promise to let her go unharmed. When the lion agreed to let her off, she led the ass around and saw to it that he fell into a trap. Then the lion, seeing that the ass couldn't escape, first seized the fox and then turned to the ass.

192

THE HEN AND THE SWALLOW

A hen found some snake's eggs, carefully kept them warm, and hatched them out. A swallow saw her and said, "You simple soul, why are you rearing these beasts? If they ever grow up, you'll be the first on whom they try their vicious ways."

193

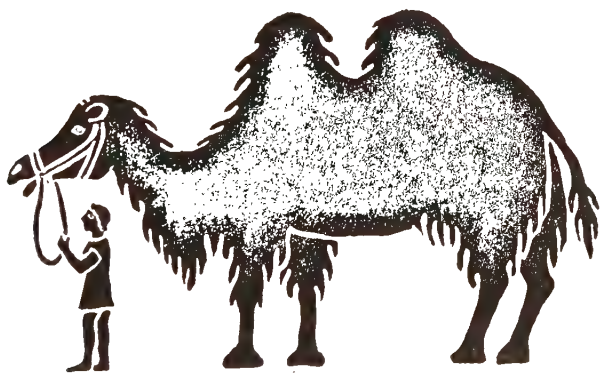
THE FOWLER AND THE LARK

A fowler set his trap for birds. A lark saw him and asked him what he was doing, and he said he was founding a city. The lark believed him, walked up to the trap, ate some of the bait, and before he knew what was happening, was caught in the net. Then when the fowler ran up and seized him, the lark said, "Well, if this is the kind of cities you're founding, you won't find many to live in them."

194

THE FOWLER AND THE STORK

A fowler set his nets for cranes and went off to watch for his prey from a distance. When a stork settled down with the cranes, the fowler ran up and caught him along with them. Then, when the stork argued that he not only didn't do any damage to men but was even very helpful since he caught and killed snakes and other reptiles, the fowler said, "Even if you are very definitely not a bad bird, you deserve to be punished for settling down with those that are."



195

THE FIRST CAMEL EVER SEEN

The first time they ever saw a camel, men were frightened and overwhelmed at his size. As time went on and they saw how gentle he was,

they screwed up their courage enough to come close to him. Then as they gradually learned that he was not ill-tempered, they came to think so little of him that they even put a bridle on him and let the children drive him.

196

THE SNAKE AND THE CRAB

A snake and a crab lived together. The crab was straightforward and friendly in his relations with the snake, but the snake was always devious and nasty. Although the crab kept urging the snake to be more straightforward with him and imitate his own disposition, the snake wouldn't listen. Then the crab lost his temper, and once when he caught the snake sleeping, he took him by the throat and killed him. As he saw him stretch out he said, "Well, my fine friend, now that you're dead is no time to straighten out. You ought to have done that when I gave you advice and you didn't listen."

197

THE SNAKE, THE MARTEN, AND THE MICE

A snake and a marten were fighting in a house. The mice in the house, who were always being killed off by both of them, came marching right out when they saw them fighting. But when the snake and the marten saw the mice, they forgot their own fight and turned on them.

198

ZEUS AND THE DOWNTRODDEN SNAKE

A snake that had been stepped on by many men went to Zeus about it. Zeus said to him, "Well, if you had bitten the first man who stepped on you, there wouldn't have been a second one to try it."

199

THE BOY AND THE SCORPION

A boy was sitting in front of the house catching crickets. He had caught a good many when he spied a scorpion and, thinking it was a cricket, cupped his hand and was about to pounce on it. But the scorpion raised its stinger and said, "I just dare you to do that, and we'll see how quickly you drop the crickets you have."

200

THE THIEVING BOY AND HIS MOTHER

A boy took a slate from another student at school and brought it home to his mother. Since she didn't give him a beating but even praised him, the next thing he did was to steal a coat and bring it to her. This she was even more willing to accept. As time went on and he became a young man, he turned his hand to bigger thefts. But once he was caught red-handed and was led off to jail with his hands tied behind his back. As his mother trailed along behind, beating her breast, the young man said, "I want to whisper something in my mother's ear." As soon as she came up to him, he took hold of her ear with his teeth and bit it. When she complained of his mistreatment of her, he said, "If only you had given me a beating right at the first when I brought you the slate, I would never have gotten to the point of being led off to death."

201

THE THIRSTY DOVE

A very thirsty dove saw a painted bowl of water in a picture and thought it was real. So she flew at it with a great flutter of wings, and the first thing she knew, she had crashed into the picture. The result

was that she fell to the ground with her wings badly battered and was caught by one of the passers-by.

202

THE DOVE AND THE CROW

A dove who was kept in a cote was very much puffed up over her big brood. A crow who heard her talking said, "Yes, my dear, but you had best stop your foolish boasting. The more children you have, the more you will have to lament their servitude."

203

THE APE AND THE FISHERMEN

An ape sat in a tall tree, and when he spied some fishermen casting their net on a river, he watched what they were doing. Then when they pulled up their net and went off to eat lunch, the ape came down and tried to do as they had done—for they say he is an imitative beast. But when he took hold of the nets and found that he was caught, he said to himself, "Well, I got what I deserved, for why did I ever try to fish without learning the trade?"

204

THE RICH MAN AND THE TANNER

A rich man bought a house beside a tanner, and when he couldn't stand the foul smell, he tried to get the tanner to move. But the tanner put him off and told him he would move pretty soon. They went through this repeatedly, and as time slipped by, it turned out that the rich man got used to the foul smell and wasn't bothered by it any more.

205

THE RICH MAN AND THE MOURNERS

A rich man had two daughters, and when one of them died, he hired mourners. The other girl said to her mother, "We are surely poor specimens if we don't know enough to do the mourning when the grief is our own, and yet these women, who aren't even relatives, beat their breasts and wail so hard." But the mother said, "My child, don't be surprised that they mourn so well, for they are getting paid for it."

206

THE SHEPHERD AND THE DOG

A shepherd had a great big dog and used to throw him the lambs that were stillborn or had died. Once, as the flock came in, he caught sight



of the dog going among the sheep and wagging his tail expectantly, whereupon he remarked, "Oh, no, my friend, I'd rather see you get what you're wishing on them."

207

THE SHEPHERD AND THE SEA

A shepherd was pasturing his flock in a place near the sea, and when he saw how calm and gentle it was, he suddenly felt he wanted to sail. So he sold his sheep, bought some dates, loaded them on a ship, and set sail. A violent storm came up, the ship foundered, and the shepherd barely managed to swim ashore, his cargo a total loss. Once later when it was calm, he saw a man speaking in praise of the sea's quietness and said, "Ah yes, my friend, that's because she is hungry for dates."

208

THE SHEPHERD AND HIS SHEEP

A shepherd drove his sheep into an oak grove and, seeing a huge oak full of acorns, threw his coat down under it, climbed up, and began to shake them down. As the sheep ate the acorns, before he knew it, they had eaten his coat too. When he came down and saw what had happened, he said, "You miserable beasts, you give other people wool for clothes, but here I feed you, and you've taken my coat away from me."

209

THE SHEPHERD AND THE WOLF CUBS

A shepherd found some wolf cubs and carefully brought them up with the idea that when they were grown, they would not only guard his own sheep but would also steal sheep from others and bring them to him. As soon as they were grown, the shepherd set them loose, and the first thing they did was to destroy his own flock. He groaned and said, "I got just what I deserved. Why did I save these wolves when they were young? I ought to have killed them even if they were full-grown."

210

THE SHEPHERD AND HIS PRACTICAL JOKE

A shepherd who pastured his flock at some distance from a village repeatedly played a joke which consisted of shouting for the villagers to come and help him because the wolves were attacking his sheep. Two or three times the people from the village came dashing out in alarm



only to go back with the shepherd laughing at them. Finally, as luck would have it, some wolves really did come. They got between the shepherd and his flock, and when he shouted for help, the villagers, supposing that he was joking as usual, paid no attention to him, and the result was that he lost his sheep.

211

THE BOY WHO WENT SWIMMING

Once a boy went swimming in a river and was about to drown. He saw a passer-by and called for help. The man began to scold the boy

for being foolhardy. But the boy said to him, "Save me now and scold me later."

212

THE SHEEP AND THE SHEARER

A sheep who was being clumsily sheared said to the shearer, "If you want my wool, don't cut so close, but if it's my meat you're after, just cut my throat and stop this slow torment."

213

THE POMEGRANATE, THE APPLE TREE, AND THE BRAMBLE

A pomegranate and an apple tree were arguing over which was the more fruitful, and the argument had gotten rather hot when a bramble from a nearby fence who had been listening said, "Now, dear friends, let's have no more of this quarreling."

214

THE MOLE

A mole—a blind animal—said to his mother, "I see." To test him she gave him a little lump of frankincense and asked him what it was. When he said it was a pebble, his mother replied, "My child, you've not only been denied eyesight, but you've even lost your sense of smell."

215

THE WASPS, THE PARTRIDGES, AND THE FARMER

Once some wasps and some partridges who were very thirsty came to a farmer and asked him for a drink. In return for water the partridges

offered to dig around his vines and make his grapes bear well, and the wasps said they would stand guard over them and drive thieves off with their stings. But the farmer replied, "Oh, no, I have two oxen who do all this without any promises, and I'd rather give them the water."

216

THE WASP AND THE SNAKE

A wasp lit on the head of a snake and persistently harassed him with his sting. The snake was suffering torment and, being unable to get rid of his assailant, put his head under a wagon wheel and died with the wasp.

217

THE BULL AND THE WILD GOATS

A bull who was being pursued by a lion took refuge in a cave in which there were some wild goats. When they butted him and tore at him with their horns, he said, "It is not because I fear you that I put up with this but because of him who is standing at the mouth of the cave."



218

THE MONKEY'S CHILDREN

They say that monkeys bear twins and love one of the offspring and rear it tenderly but hate the other and neglect it. But it turns out, by



some divine fortune, that the one that is cared for dies, while the one that is scorned grows to maturity.

219

THE PEACOCK AND THE JACKDAW

When the birds were deliberating about their kingship, the peacock argued that he ought to be elected for his beauty. As the birds were on the point of doing this, a jackdaw spoke up and said, "But if you are king and the eagle attacks us, how will you defend us?"

220

THE CAMEL, THE ELEPHANT, AND THE MONKEY

When the dumb beasts decided to choose a king, the camel and the elephant declared their candidacy and carried on a campaign, claim-

ing preference over all others because of their size and strength. But the monkey declared that they were both unsuited for the office, "the camel because he has no spunk to stand up against those who wrong him, and the elephant because there is reason to fear that if he is king, the pig, whom he fears, may attack us."

221

ZEUS AND THE SNAKE

When Zeus was to be married, all the animals brought him gifts. The snake picked a rose and came crawling up with it in his mouth. When



Zeus saw him, he said, "I accept gifts even from the feet of all others, but I take none from your mouth."

222

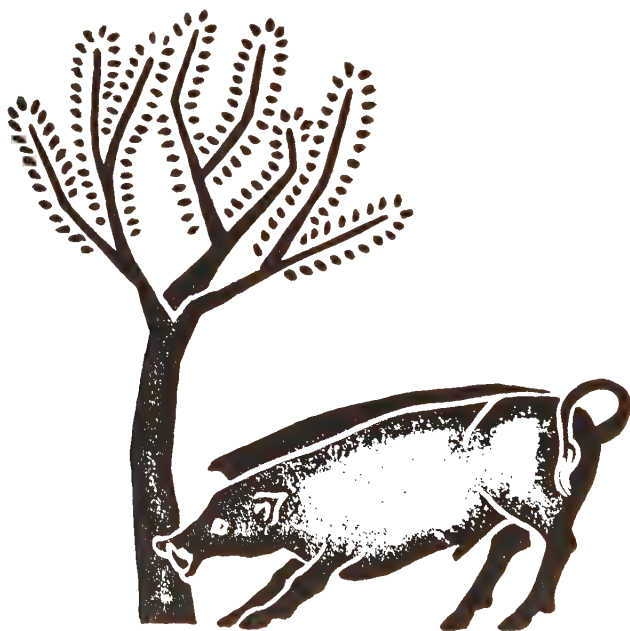
THE HOG AND THE DOG

A hog and a dog were bickering with one another. When the hog swore by Aphrodite that he would tear him apart with his tusks if he didn't stop, the dog said that was just where he showed his ignorance of Aphrodite, for she hated him so much that even if a man had eaten pork, she wouldn't let him into her shrine. But the hog had an answer and said, "Oh, yes, but you know she doesn't do this because she hates me. She's looking out for me so that no one will sacrifice me."

223

THE SOW AND THE BITCH

A sow and a bitch were arguing about how easily they bore their young. The bitch said that she was the only four-footed animal that brought them forth so quickly. The sow replied, "Yes, but when you say this, you must realize that they are still blind when you bear them."



224

THE WILD BOAR AND THE FOX

A wild boar was standing by a tree, whetting his tusks on it. A fox asked him why he was sharpening his tusks when there was no hunter around and no danger at hand, and he said, "I don't do it without good reason, for once danger catches up with me, I'll not be bothered with whetting them but will have them ready for use."

225

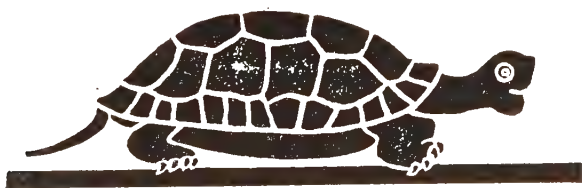
THE MISER

A miser sold his property, bought a lump of gold, and, once he had taken this out and buried it, kept coming back to look at it. One of the men at work nearby saw him coming and going and, guessing what he was up to, removed the gold after he had left. When the miser came back again and found the hole empty, he began to weep and tear his hair. Someone saw him in this excess of grief, and when he found out what the reason was, he said to him, "Don't grieve, my friend; just take a stone and put it in the hole and then pretend that's your gold. You didn't use it when you had it, anyhow."

226

THE TURTLE AND THE RABBIT

A turtle and a rabbit were arguing about their speed. Before they parted, they settled a time and place for a race. Because he was natu-



rally speedy, the rabbit didn't take the race seriously, but lay down beside the road and went to sleep. But the turtle knew how slow he was and kept right on running, and so he outran the sleeping rabbit and won the bet.

227

THE SWALLOW AND THE SNAKE

A swallow hatched her brood in a courthouse and then flew away. A snake then crept in and ate all her nestlings. When the swallow returned and found her nest empty, she began to grieve bitterly. Another swallow tried to comfort her by saying that she was not the only one who had lost children, but she replied, "Oh, I'm not lamenting so much for my children as because I've been wronged here in this place where those who are wronged find help."

228

THE GEESE AND THE CRANES

Some geese and some cranes were feeding in the same meadow. When hunters appeared, the cranes, who were light and agile, got away safely, but the geese, who were heavy-bodied, waited too long and were caught.

229

THE SWALLOW AND THE CROW

A swallow and a crow were arguing over their beauty. The crow broke in and said to the swallow, "Yes, but your beauty blooms in the spring; I stay in good condition even in the winter."

230

THE TURTLE AND THE EAGLE

A turtle saw an eagle in flight and decided she would like to fly, too. She went to the eagle and asked him what he would take to teach her.



When he said he couldn't and she still insisted, he picked her up, carried her into the air, and let her fall on a rock so that she was crushed and died.

231

THE FLEA AND THE ATHLETE

A flea once jumped onto the foot of an athlete as he was running, and as she lit, she gave him a bite. He was annoyed and, catching her between his nails, was just ready to crush her. But she slipped away, gave a jump and was off, so escaping death. The athlete sighed and said, "O Hercules, what kind of help are you going to be to me against my opponents when this is all you do for me against a flea?"

232

THE FOXES ON THE MEANDER RIVER

Once the foxes gathered beside the Meander River to take a drink, but because the water was going past with such a commotion, none had the courage to get in. Then one of them came forward, ridiculing their cowardice to make them feel inferior and, after pointing out how much nobler she was, she sprang boldly into the water. But the current swept her out into midstream, and the others called out from where they stood on the bank of the river, "Don't leave us. Come back and show us how we can drink without danger." She replied as she was being carried away, "I have a message for Miletus, and I want to take it down there. When I come back, I'll show you."

233

THE SWAN AND HIS OWNER

They say that swans sing at their death. Once a man found a swan for sale, and since he had heard that it was a most melodious beast, he bought it. Once when he had dinner guests, he went to the swan and told it to sing while they were at their drink. The swan kept his silence then, but once later when he sensed that he was about to die, he began to sing his own dirge, and when his owner heard him, he said, "Well, if you won't sing except when you are dying, I was a fool not to sacrifice you when I asked you to sing."

234

THE WOLF AND THE SHEPHERD

A wolf kept following a flock of sheep without doing them any harm. At first the shepherd guarded against him as an enemy and kept a fearful eye on him. But when the wolf went right on following without doing any harm and without even making a move to steal any sheep,

the shepherd began to think of him as a protection rather than a threat, and when he found that he had to go to town, he went off and left the sheep with him. Then the wolf, deciding that his time had come, killed off most of the sheep. When the shepherd came back and saw most of his flock killed, he said, "I have got just what I deserved. Why did I trust my sheep to a wolf?"

235

THE ANT AND THE DOVE

A thirsty ant came down to a spring to drink and was about to drown. But a dove who lit in a nearby tree pulled off a leaf and threw it to him. The ant crawled out onto the leaf and was saved. Then a fowler who was close by was getting his reeds ready, intending to catch the dove. But the ant came up from the spring and bit him on the foot, whereupon the fowler, thrown off balance, jiggled his reeds, and so the dove took flight and escaped safely.

236

THE TRAVELERS AND THE CROW

Some travelers who were going on business met a crow that was blind in one eye. As they turned to look at him, one of them urged that they turn back—for this, said he, was the meaning of the omen—another interrupted and said, "And how can he foretell the future for us when he couldn't even foresee his blinding so as to prevent it?"

237

THE MAN WHO WANTED TO BUY AN ASS

A man who wanted to buy an ass took one on trial and led him to his stable, where he put him in with the rest of his asses. The ass walked

away from all the others and stood beside the laziest one with the biggest appetite. That was all he did, so the man put a halter on him, led him back, and returned him to his owner. When the owner asked if he had tried him out in so short a time, the man said, "Oh, I don't need to try him; I know he's the same kind of an ass as the one he chose out of all my asses to associate with."

238

THE FOWLER AND THE DOVES

A fowler spread his nets, to which he tied some tame doves, and then went off to keep an eye on them. Some wild doves came up to them, and when they were well entangled in the cords, he ran up and tried to catch them. They began to find fault with the tame ones for being of the same breed and still not warning them against the trick, but the tame ones replied, "But, you see, it's better for us to look out for our masters than to do a favor to our own kind."

239

THE SPIRIT OF THE OATH

A man had accepted a deposit in trust from a friend and was thinking about cheating him out of it. In fact, when his friend was going to require him to take an oath as to his responsibility, he purposely left town. But when he got to the gate and saw a lame man going out, he asked him who he was and where he was going. When the lame man told him that he was the spirit of the oath, he asked again at how frequent intervals he usually visited cities. The answer was, "Every forty years, sometimes even every thirty years." At that, without any further hesitation, he took an oath the next day that he had not received the deposit. But he fell into the hands of the spirit of the oath, and as he was being led off to execution, he complained to the



spirit that, while he had said that he only made his visits every thirty years, here he hadn't even given him one day's grace. The spirit replied, "Oh, but you see when anyone gives me enough cause for annoyance, I have a way of coming back even on the same day."

240

PROMETHEUS AND MEN

At the direction of Zeus, Prometheus fashioned men and beasts. But when Zeus saw that there were more of the dumb animals, he ordered him to destroy some of the beasts and make them over into men. When he did as he was told, it turned out that the ones who had not been fashioned as men from the start had human form but were bestial in spirit.

241

THE LOCUST AND THE FOX

A locust was singing from the top of a tall tree. A fox wanted to eat the locust and thought up the following trick. She stood looking up in admiration at the locust's fine voice and urged him to come down, explaining that she wanted to see the size of the creature with so great a voice. He was suspicious that she was setting a trap for him and so pulled a leaf off and let it fall. As she pounced upon it, thinking it was the locust, he said, "You were very much mistaken, my friend, if you supposed that I would come down, for I've been on my guard against foxes ever since the time I saw locust wings in some fox dung."

242

THE HYENA AND THE FOX

They say that hyenas change their nature annually and are sometimes male and sometimes female. In fact, a hyena once saw a fox and complained that the fox wouldn't accept any of her friendly overtures. But the fox retorted, "Don't blame me. Blame your own nature. I can't tell whether to treat you as a male or a female friend."

243

THE HYENAS

They say that hyenas change their nature annually and are sometimes male and sometimes female. In fact, a male hyena once showed unnatural inclinations toward a female hyena, and she said to him, "Very well, my friend, but remember that whatever you do now you will soon have done to you."

244

THE PARROT AND THE WEASEL

A man bought a parrot and turned it loose to have the run of the house. The parrot, behaving like a well-domesticated bird, hopped up on the hearth and sat there chattering away in an agreeable style. But the household weasel saw him and asked him who he was and where he came from. The parrot said, "The master just bought me." "Well then," said the weasel, "you pushing creature, you're not going to have the effrontery, newcomer that you are, to make such a noise! Even though I was bred here in the house, the family won't let me make a noise, and if I ever have the nerve to try it, they are cross and run me off. And you are so bold as to speak out freely without any fear." The parrot replied, "All right, good mistress of the house, but you go chase yourself, for they don't object to my voice as they do to yours."

245

THE COWARD AND THE CROWS

A coward was setting out for war, but when he heard some crows, he put his arms down and didn't move. Then he took them up and started out again. When they cawed again, he stopped and finally remarked, "Caw for all you're worth. You won't get a taste of me."

246

THE WIFE AND HER DRUNKEN HUSBAND

A woman had a drunken husband, and wishing to cure him of his weakness, she thought up the following scheme. Once when she found him in a drunken stupor and as unconscious as a corpse, she took him on her shoulders, carried him to a mausoleum, and left him there. When she supposed he would be about to sober up, she went to the mauso-



leum and knocked on the door. He said, "Who's that knocking on the door?" And his wife replied, "I am the man who brings food to the dead." "My good fellow," said the husband, "don't bring me anything to eat but something to drink. You just bother me with food when you forget drink." And his wife beat her breast and said, "Oh, what a burden I have to bear! I haven't helped any even with my scheme, for you not only didn't learn any lesson, you've gotten worse, and your weakness has turned out to be a habit."

247

DIOGENES ON A JOURNEY

Diogenes, the Cynic, was traveling along a road when he came to a stream in flood and stood there wondering how to get across. A man who often carried people over saw his difficulty and came and took him across. Diogenes was grateful for this kindness and was just grumbling at the poverty which prevented his rewarding this benefactor when the man saw another traveler who couldn't get across and ran to do the same thing. Then Diogenes went to him and said, "Well, I won't

waste any more gratitude on you since I see that you do this as a hobby and without any discrimination.”

248

DIOGENES AND THE BALD MAN

Diogenes, the cynic philosopher, was once being criticized by a bald-headed man and said, “I am not criticizing you. Perish the thought! But I do compliment your hair for having the good judgment to take leave of so bad a head.”

249

THE DANCING CAMEL

A camel who was made to dance by his master remarked, “All right, but I’m unsightly enough when I go along at my natural gait without dancing.”



250

THE NUT TREE

A nut tree that stood by the side of the road and had stones thrown at her by the passers-by groaned and said to herself, "I'm a sorry thing to bring these insults and suffering on myself every year."

251

THE LARK

A lark was caught in a snare, and this was her lament. "Alas, unhappy and ill-fated bird that I am, I robbed no one of gold or silver or anything else worthwhile; it was a little particle of food that gave me my introduction to death."

252

THE DOG, THE ROOSTER, AND THE FOX

A dog and a rooster struck up a friendship and went traveling together. As night came on, they stopped in a wooded spot, and the rooster got up in a tree and perched on a branch, while the dog went to sleep in a hollow at the foot of the tree. As the night passed and dawn came on, the rooster crowed loudly as he was used to doing. A fox who heard him wanted to make a meal of him and so came and stood at the foot of the tree and shouted up, "You're a good bird and very useful to men. Come on down and let's sing some nocturnes together and enjoy ourselves." The rooster replied, "My friend, go tell the watchman down there at the foot of the tree to unlock the door." As the fox went to tell him, the dog suddenly sprang out, seized the fox, and tore her apart.

253

THE DOG AND THE SNAIL

A dog who had a habit of eating eggs saw a snail and, thinking it was an egg, opened his mouth as wide as he could and gulped it down. When it began to feel heavy and painful in his bowels, he said, "That's what I deserve for thinking that everything round is an egg."

254

THE DOG AND THE BUTCHER

A dog went into a butcher's shop, and while the butcher was busy, he seized a heart and ran off. As the butcher turned around and saw him running off, he said, "All right, my friend, I'll keep an eye on you in the future, wherever you are, for I haven't lost heart but learned a lesson by heart."

255

THE MOSQUITO AND THE LION

A mosquito went to a lion and said, "I'm not afraid of you; you're no more powerful than I am. If you don't believe that, just tell me why you're so powerful. Isn't it because you scratch with your claws and bite with your teeth? A woman does that, too, when she fights with a man. But I'm much mightier than you. If you like, let's battle." The mosquito sounded his bugle and flew to the attack, biting the lion on the face where there was no hair around his nose. The lion tore at himself with his own claws and finally cried, "Enough." The victorious mosquito struck up a triumphal march on his bugle and flew away. But as he flew off, he found himself entangled in a spiderweb, and as he was being eaten by the spider, he lamented that he, the mighty warrior, should perish at the hands of so insignificant a creature as the spider.

256

THE RABBITS AND THE FOXES

The rabbits were once at war with the eagles and invited the foxes to be their allies. But the foxes said, "We would help you if we didn't know who you are and whom you are fighting."

257

THE LIONESS AND THE FOX

A lioness who was being belittled by a fox for always bearing just one cub said, "Yes, but it's a lion."



258

THE SICK LION, THE WOLF, AND THE FOX

An old lion lay sick in a cave. All the other animals except the fox came to visit the king. Then the wolf seized this opportunity and ac-



cused the fox before the lion of disregarding him as the ruler of them all and therefore of not coming to visit him. At this point the fox arrived and heard the wolf's last words. Now the lion roared at her, and she asked for a chance to justify herself. "Who," she asked, "of all this assembly has done as much for you as I have, running everywhere to the doctors, looking for a cure for you, and actually finding one?" When the lion ordered her to tell him immediately of the cure, she said, "Skin a wolf alive, and wrap the hide around you while it's still warm." When the wolf lay dead, the fox laughed and said, "This is the way. One should inspire his master to love and not to hate."

259

THE LION, PROMETHEUS, AND THE ELEPHANT

The lion often complained to Prometheus that he had made him big and handsome, had provided his jaws with teeth, armed his feet with claws, and made him more powerful than the other animals. "And with all that," said he, "I'm afraid of a rooster!" "Why blame me?" said Prometheus. "You have all the advantages I could devise. This is the only soft spot in your make-up." So the lion lamented to himself and reproached himself for cowardice and finally wished he were dead. While he was in this mood, he met the elephant and stopped to talk to him. When he saw the elephant constantly moving his ears, he said, "What's the matter with you? Why is your ear never still for a minute?" And the elephant said, as a gnat flew around him, "You see this little fellow that keeps buzzing? If he gets into my ear, I'm a dead elephant." And the lion said, "Then why do I want to die? I'm at least as much luckier than the elephant as a rooster is bigger than a gnat."

261

THE WOLF AND THE LAMB

A wolf was chasing a lamb, but the lamb took refuge in a temple. The wolf called him to come out and said that the priest would sacrifice him to the god if he caught him. To which the lamb replied, "Well, I'd rather be sacrificed to the god than destroyed by you."

262

THE TREES AND THE OLIVE *

The trees once undertook to anoint a king over themselves and said to the olive, "Be our king." And the olive said to them, "Am I to give up my richness, which God and men admire in me, and rule over the trees?" And the trees said to the fig, "Come, and be our king." And the fig said to them, "Am I to give up my sweetness and my good fruit and undertake to be your king?" And the trees said to the briar, "Come, be our king." And the briar said to the trees, "If in truth you anoint me king over you, come and stand in my shade. And if you do not, may fire come from the briar and consume the cedars of Lebanon."

263

THE ASS AND THE MULE

An ass and a mule were walking along together, and the ass, noticing that both their loads were identical, grew angry and complained that the mule got twice as much food but didn't carry any greater load. When they had gone a little farther, the driver noticed that the ass was not holding up very well and took some of his load and put it on the mule. When they had gone a little farther still, seeing that the ass was still showing signs of exhaustion, he kept transferring more of

* Cf. *The Book of Judges* 9, 8 ff.

his load until he had taken it all away from him and put it on the mule. Then the mule looked around at the ass and said, "Now, my friend, do you think I deserve to get twice as much food?"

264

THE ASS AND HIS FELLOW TRAVELER THE DOG

An ass and a dog were traveling together. They found a sealed letter lying on the ground, and the ass picked it up. He broke the seal, opened it, and read it while the dog listened. It happened to be about feed, that is, fodder and barley and bran. The dog was impatient while the ass read these details and said to him, "Skip a little of this, dear friend, and see if you find anything said specifically about meat and bones." When the ass had read through the whole letter and found nothing the dog wanted, the dog said, "Throw it away, my friend. It's no good at all."

265

THE FOWLER AND THE PARTRIDGE

A fowler had a guest arrive rather late in the day, and since he had nothing to serve him, he went out to kill his tame partridge. The partridge charged him with being ungrateful if he was going to kill him after he had done him such good service in luring his own kind on and betraying them, but the fowler said, "Yes, and that's all the better reason for my killing you off if you don't even spare your own kind."

266

THE TWO BAGS

Prometheus, after he had fashioned men, hung two bags from their necks, one filled with other men's faults and one with their own. The



one which contained the faults of the others he put in front and hung the second one behind. The result has been that ever since men have been able to discern other men's faults immediately but can't foresee their own.

267

THE SHEPHERD AND THE WOLF HE BROUGHT
UP WITH HIS DOGS

A shepherd found a newborn wolf cub and took it home and brought it up with his dogs. When the cub grew up, if a wolf carried off a sheep, he would join the dogs in the chase. But once when the dogs couldn't catch the wolf and went back home, he kept on with the pursuit until he caught up with him, and then, being a wolf, he shared the spoils before going home. After that if another wolf didn't steal a sheep, he would kill one on the sly and share it with the dogs. Finally the shep-

herd grew suspicious, and when he realized what was going on, he hung the wolf on a tree.

268

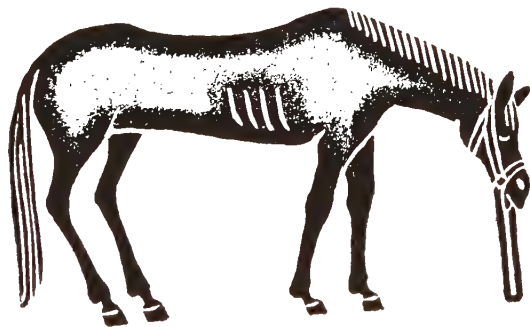
THE CATERPILLAR AND THE SNAKE

A caterpillar saw a snake lying stretched out and envied his length. Wishing to match length with the snake, he dropped down beside him and tried to stretch himself until he strained so hard that, before he knew it, he burst.

269

THE WILD BOAR, THE HORSE, AND THE HUNTER

A wild boar and a horse used to pasture in the same spot, but the boar would always ruin the grass and muddy the water. The horse wanted



to protect himself and went to a hunter to enlist his assistance. The hunter said that he couldn't help unless the horse would take a bit in his mouth and let him mount. The horse agreed to all this. Once the hunter was on his back, he hunted down the boar and then took the horse home and tied him up in his stable.

270

THE WALL AND THE POLE

A wall that was being pried apart by a pole called out in a loud voice, "Why are you prying me apart when I haven't done you any harm?" And the pole said, "I'm not responsible; it's the man behind me who is pushing so hard."

271

WINTER AND SPRING

Winter mocked at Spring and found fault because as soon as Spring arrived no one any longer had any peace, but one man would be off to the fields and woods because he liked to gather spring flowers or admire a rose and put it in his hair, while another would take to his ship and go sailing off across the sea perhaps to meet men of other lands, and no one would give another thought to the winds or flood waters. "I," said he, "am like a ruler and a monarch. I bid them look not up at the heavens, but cast their eyes down upon the earth in fear and trembling, and sometimes make them glad to stay in the shelter of their houses." "That," said Spring, "is just why men are glad to be rid of you. But they feel that my very name is a thing of beauty—the most beautiful of all names, by Zeus—so that they think of me when I am gone and rejoice when I appear."

273

THE FLEA AND THE OX

A flea once asked an ox, "Why do you slave away for men day after day when you are so very big and strong, while I lacerate their flesh in a really pitiful way and gulp their blood?" The ox replied, "I shall not be ungrateful to mankind, for I have their unbounded love and

affection, and I often get my forehead and shoulders rubbed." "Yes," said the flea, "but in my unhappy case this rubbing you like so much means a horrible death for me when I get it."

274

GOOD THINGS AND EVIL

The good things were being chased by the evil because they were the weaker, and they went up to heaven. There they asked Zeus how they should behave toward men. He replied that they shouldn't come to men all together but one at a time. That is why evils come to men one after another, since they are close at hand, but good things slowly, since they must descend from heaven.

275

THE EAGLE WHO HAD HIS WINGS CROPPED

Once an eagle was caught by a man who cropped his wings and turned him loose with the domestic fowls. But the eagle was dejected and so unhappy that he wouldn't eat. He was like a king in chains. But another man bought him, lifted his wings, rubbed them with myrrh, and made the feathers grow again. He took flight, seized a rabbit in his talons, and brought it as a gift to the man. Then a fox who saw this said, "Don't give it to him; give it to the first man. This one is naturally good. You had better court the favor of the other one so that if he catches you again, he won't rob you of your wings."

276

THE WOUNDED EAGLE

An eagle perched on a cliff watching for hares to catch. But someone shot him with an arrow, and the shaft pierced him through, but the

notch end with its feathers stood out where he could see it. As he looked at this, he said, "It only adds to my suffering to die by my own feathers."

279

THE GOAT AND THE ASS

A man kept a goat and an ass. The goat envied the ass for the bigger share of food he got, and said to him, "How endless your punishment is! If you're not turning the mill, you're carrying burdens." Furthermore the goat advised him to go lame, fall in a hole, and get a rest. The ass listened to this advice and broke his bones in the fall. The owner called a doctor and asked him to treat the ass. The doctor advised the man that he should make a poultice out of the goat's lungs and that this would restore the ass. So they killed the goat and healed the ass.

284

THE MAN AND THE LION TRAVELING TOGETHER

Once a lion was traveling with a man, and in their conversation both of them were bragging. Along the road they came to a monument of



a man strangling a lion. The man pointed it out to the lion and said, "You see how much more powerful we are than you." The lion only smiled and said, "If lions only knew how to carve, you would see many victims of lions."

296

THE FARMER AND THE EAGLE HE SET FREE

A farmer found an eagle caught in a snare, and, out of admiration for its beauty, he set it free. The bird showed that he was not insensitive to the favor, but once when he saw the farmer lying at the foot of a



tottering wall, he flew over and picked the cap off his head. The farmer got up and chased him, but the eagle dropped the cap. The farmer picked it up, and when he went back to the wall where he had been lying, he found that it had collapsed and marveled at the repayment.

THE FARMER AND THE TREE

A farmer had a tree on his land that did not bear fruit but was only a roost for singing birds and locusts. The farmer was on the point of cutting the tree down because it was unproductive. In fact, he had taken his axe in hand and given it the first stroke, when the locusts and the birds begged him not to cut down their refuge but let it stand, "for," they said, "we will sit in it and sing for your pleasure." The farmer paid no attention to them but gave the tree a second and a third stroke. When he had cut into the hollow of the tree, he found a swarm of bees and honey. Then when he had tasted the honey, he dropped his axe, respected the tree as something sacred, and tended it carefully.

ZEUS, THE ANIMALS, AND MEN

They say that creatures were first fashioned and that gifts were bestowed on them by god: strength to one, speed to another, wings to



another; but man stood there naked and said, "I am the only one you have left without a gift." Zeus said, "You are ungrateful although you have been granted the greatest gift of all, for you have received reason, which prevails among gods as it does among men, is more powerful than the powerful, and swifter than the swiftest." Then, recognizing his gift, man went his way in reverence and gratitude.

316

HERCULES AND ATHENA

Hercules was making his way through a narrow pass. Seeing something that looked like an apple lying on the ground, he tried to crush it. When he saw it swell to twice its size, he stepped on it harder than



ever and hit it with his club, but it puffed up to such a size that it blocked the road. Hercules dropped his club and stood there in astonishment. Athena appeared to him and said, "Stop, brother. This thing is contentiousness and strife. If a person lets it alone without provoking a quarrel, it will stay just as it is, but in quarrels it swells as you see."

323

THE CROW AND HERMES

A crow that was caught in a snare prayed to Apollo and promised to offer frankincense to him. But when he was rescued from this danger, he forgot his vow. Again he found himself caught in another trap, and, giving up Apollo, he promised sacrifice to Hermes. But Hermes said to him, "How am I to trust you, you ingrate, since you wronged and denied your former master?"

329

THE HUNTING DOG

A dog who was kept for his skill in fighting wild beasts saw that there were regular squads of them ready for him, broke his collar, and ran off through the streets. Other dogs, seeing that he was as well fed as a bull, said to him, "Why are you running away?" He said, "I know that I have more than I need to eat, and I pride myself on my physique, but I am always close to death, fighting as I do, with bears and lions." The others said to themselves, "Our life is all right even if it is meager. We don't have to fight lions and bears."

333

THE RABBIT AND THE FOX

The rabbit said to the fox, "Do you really get the name of being *the sly one* (kerdo) because *you make so much profit* (kerdainein)*?" And the fox said, "If you don't believe it, come on, I'll take you to dinner." So the rabbit went along home with him, but the only dinner the fox had in the house was the rabbit himself. Then the rabbit said, "To my

* The fox was called *kerdo*, "the sly one." The verb *kerdainein* means to make profit, but this idea is so closely associated with sharp practice that it may also suggest the idea of cheating or deceiving.

own sorrow I now see how you come by your name, not from making profit but from making dupes."

338

THE LION AND THE BOAR

In the summertime, when heat brings thirst, a lion and a boar came to drink at a little spring. They were arguing over which one of them should drink first, and one thing led to another until they were ready to kill each other. But then they both backed off to catch their breath and saw vultures waiting to see which one of them would fall and then devour him. This made them settle their quarrel, and they said, "We had better be friends than food for vultures and crows."

342

THE WOLVES AND THE DOGS

The wolves said to the dogs, "Why, since you are like us in every way, don't you show a brotherly spirit toward us? The only difference



between us is one of principle. We live a life of freedom together, but though you skulk and slave for men, all you get from them is beatings; you get collars put around your necks, and have to guard their sheep. But when they eat, all they throw you is the bones. Why don't you

listen to us? Turn the flocks over to us; we'll share everything and have all we want to eat." So the dogs did as they said, but as soon as they got into the shelters where the sheep were kept, the dogs were the wolves' first victims.

348

THE WOLF WHO WAS GOVERNOR AND THE ASS

A wolf who was acting as governor of the other wolves established laws to the effect that each wolf should bring whatever he caught in hunting before them all and give an equal share to each so that the others would not be in need and eat one another. But an ass who was passing by tossed his mane and said, "That's a fine idea for a wolf, but how does it come that you stored away in your lair what you caught yesterday? You'd better bring that out and share it." And the wolf, being exposed, abrogated his laws.

351

THE CALF AND THE DEER

The calf said to the deer, "You are larger than the dogs, you are faster than they are and have horns to protect yourself. Why are you so afraid of the dogs?" And the deer replied, "I know that I have all these advantages, but once I hear their barking, my reason vanishes, and I can think of nothing but running away."

355

THE WAYFARER AND TRUTH

A wayfarer found a woman standing all alone and disconsolate in the country and he said to her, "Who are you?" She said, "Truth." And

why have you deserted the city to dwell here?" And she replied, "Because falsehood used to keep company with but few people, while now it is everywhere you speak or listen."

357

THE ASS THAT ENVIED THE HORSE

The ass envied the horse because of the feed and attention he got, and he felt sorry for his own lot because he had to carry burdens and got little feed, while the horse was decked out with bridle and frontlets and traveled light. While the ass was thinking this over, a war broke out, and a soldier mounted the horse and rode him into the midst of the enemy. The horse fell wounded by a sword, and as he breathed his last, the ass changed his mind and pitied him.



358

THE ASS IN THE LION'S SKIN

An ass put on a lion's skin and passed for a lion with everyone. Men all ran from him, and so did the animals. But when the wind blew,

the skin was carried away, and there the ass stood, exposed. Then everyone ran up and fell to beating him with sticks and clubs.

363

THE CHILD AND THE PICTURE OF A LION

A cautious old man had an only son who was manly and liked to hunt. In a dream he saw the son killed by a lion. Fearing that this would really happen and the dream would come true, he furnished a fine room on an upper floor and shut his son up in it. To please his son he had the room decorated with pictures of all kinds of wild beasts, including one of a lion. The more the boy looked at these, the unhappier he was, and once he stood in front of the lion and said, "You miserable beast; it's on account of you and my father's false dream that I'm shut up like a woman in a harem. What can I do to you?" So saying, he struck at the wall with his hand as though he were going to blind the lion. But he got a splinter under his fingernail, which caused him severe pain and a swelling clear down to his groins. A fever followed and soon caused the boy's death. So the lion, although he was only a painted lion, had killed him, and the father's scheme had done no good.

366

THE SHEPHERD WHO REARED A WOLF

A shepherd found and nursed a little wolf and as it grew up taught it to steal from his neighbor's flocks. When the wolf had learned its lesson, it said, "Look out, now that you've taught me to steal, that you don't miss many of your own sheep."

368

THE RIVER AND THE HIDE

A river asked an oxbide that was floating along in it, "What are you called?" When the hide said, "I'm called hard," the river chuckled

and said, "You'll have to find something else to be called, because I'm going to soften you up."

369

THE ROSE AND THE AMARANTH

An amaranth growing beside a rose said, "What a handsome flower you are and how loved by gods and men! I envy you your beauty and fragrance." But the rose replied, "O amaranth, I live but a short time and wither though no one pluck me, but you bloom and live forever fresh as new."

374

THE GOAT AND THE VINE

A goat ate the bud when the grape was sprouting. The vine said to him, "Why do you hurt me? Anyhow, I'll provide as much wine as they need when they sacrifice you."

375

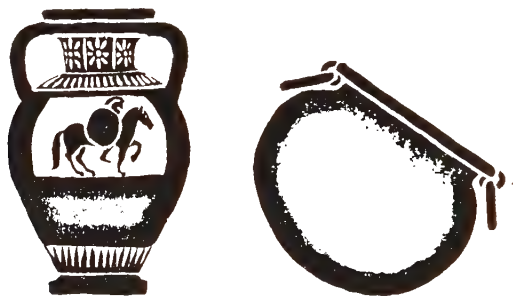
THE BALDHEADED HORSEMAN

A baldheaded man put some false hair on his head and went for a ride on a horse. But a wind blew up and carried it away, whereupon the bystanders broke into loud guffaws. The man reined his horse and said, "What's so surprising that this hair which doesn't belong to me should get away from me when it has already left the owner with whom it was born?"

377

THE BOASTING SWALLOW AND THE CROW *

The swallow said to the crow, "I am a maiden, an Athenian, a queen, and the daughter of the king of the Athenians." And she went on to tell about her rape by Tereus and his cutting out her tongue. Then the crow said, "What would you do if you had your tongue when you talk so much with it cut off?"



378

THE POTS

A clay pot said to the copper one, "Do your bouncing away from me, for if you so much as touch me, I'll break even though I touch you unintentionally."

389

THE CAT WHO INVITED THE BIRDS TO DINNER

A cat pretended he was celebrating his birthday and invited the birds to dinner. Then when he had seen them come in, he shut the door and began to eat them one by one.

* The fable is based on the myth of Philomela as told by Ovid in the *Metamorphoses*, VI 424 ff.

390

THE CROW AND THE PITCHER

A thirsty crow came up to a water pitcher and tried with all his might to tip it over, but it stood firm, and he couldn't upset it. Nevertheless, by using a scheme he got what he wanted. He kept dropping pebbles into the pitcher, and a large number of them raised the level of the water so that it ran over the top. And so the crow quenched his thirst.

391

THE LANDLORD AND THE SAILORS

A landlord once took a sea voyage and was annoyed by the bad weather. The oarsmen were slacking their efforts because of the weather, and the man said to them, "I'm going to throw stones at you if you don't get this boat going faster." Then one of them said, "We just wish we were in a spot where stones could be picked up."

392

THE SICK ASS AND THE WOLF AS A DOCTOR

A wolf paid a call on a sick ass and began to feel his body and ask him where he suffered most. The ass answered, "Where you touch me."

393

THE ETHIOPIAN

A man bought an Ethiopian, thinking that his color was the result of the neglect of his former owner. He took him home and used all kinds

of soap on him and tried all kinds of baths to clean him up. He couldn't change his color, but he made him sick with all his efforts.

394

THE FOX WHO SERVED THE LION

A fox lived with a lion in the capacity of a servant. The fox would point out the prey, and the lion would pounce on it and capture it. Then the shares were portioned out according to each one's deserts. The fox grudged the lion his larger share and decided to be the hunter instead of the tracker. And so when he tried to take a sheep from the flock, he was the first to be hunted by the hunters.

395

THE SNAKE AND THE EAGLE

A snake and an eagle came to grips and were fighting with one another. The snake had the eagle caught in his coils, but a farmer saw them, pulled the snake's coils loose, and let the eagle go free. The snake was infuriated at this and injected some of his venom into the rescuer's cup, but when the unsuspecting farmer was about to take a drink, the eagle swooped down and seized the drinking cup from his hands.

396

THE HAWKS AND THE SWANS

Nature originally gave the hawks as fine a voice as she did the swans. But when the hawks heard the horses' whinny, they fell in love with the sound and, in trying to imitate it, lost what they had plus what they were trying to learn: They didn't learn to whinny, and they forgot how to sing.



397

THE FOWLER AND THE LOCUST

A fowler heard a locust and thought he was going to make a big catch, making the mistake of judging the size of his catch by the song. But when he put his art into practice and caught his prey, he got nothing but song and found fault with expectation for leading people to false conclusions.

398

THE CROW AND THE SWAN

The crow, having seen the swan, envied his color. Thinking that his own color was the result of something that would wash off, he deserted

the altars from which he got his food and began to frequent lakes and rivers. With all his efforts at beautification he failed to change his appearance, but he did waste away for want of food.

399

THE SWAN WHO WAS CAUGHT INSTEAD OF A GOOSE

A prosperous man decided to keep both a goose and a swan, but his intentions toward the two were different, for he had got the one for the sake of its song and the other for the sake of his table. When it was time for the goose to die for the cause for which it was being kept, it was night, and the darkness prevented telling one from the other. The swan, although he got caught instead of the goose, gave indication of his nature by singing and escaped death by means of his music.

400

THE BEES AND THE SHEPHERD

Bees were making honey in a hollow oak. A shepherd who found them at work decided to take some of their honey, but they flew all around him and stung him until he said, "I quit! I don't need any honey if I have to run into the bees."

401

THE FOAL

A man was riding a mare who was carrying a foal, and on his trip the mare dropped the foal. It followed right along behind its mother, but its strength soon gave out, and it said to its mother's rider, "See how very small I am and unfit to travel. But consider that if you leave me here, I shall die without delay; if, on the other hand, you carry me

from here, take me home, and have me reared, there will come the time when I will grow up and let you ride me."

402

THE HUNTER AND THE HORSEMAN

A hunter had caught a rabbit and was carrying him along as he went his way. He met a man on a horse who asked him for the rabbit, as though he wanted to buy it. As soon as the horseman got the rabbit from the hunter, he rode off at a gallop. The hunter ran after him just as though he thought he could catch him. But as the horseman far out-distanced him, the hunter dejectedly called to him and said, "All right. Go on. I was going to give you the rabbit, anyhow."

403

THE HUNTER AND THE DOG

A hunter saw a dog coming straight for him and threw some pieces of bread to him. The dog then said to the man, "Fellow, get away from me. Your concern for my well-being arouses my strongest suspicion all the more."

404

THE HUNTER AND THE WOLF

A hunter, who saw a wolf attacking a flock and slashing to pieces as many sheep as he could, easily hunted him down and set the dogs on him, shouting as he did so, "Well, most dread beast, where is your former strength that you can't even make a stand against the dogs?"

405

THE CYCLOPS

A man who was provident but perhaps somewhat proud in his responsibilities lived comfortably for some time with his children, but then he fell a victim to the direst poverty. Suffering at heart, as you might expect, he cursed god and was reduced to thoughts of suicide. So he took a sword and went out to a lonely spot, preferring to die rather than live in misery. As he went along he happened onto a very deep pit where there was a considerable amount of gold that had been put there by one of the giants, whose name was Cyclops. When the provident man saw the gold, he was immediately filled with both fear and joy. He dropped the sword from his hand, picked up the gold, and went back home rejoicing to his children. Then Cyclops, coming to the pit and not finding his gold but seeing a sword lying in its place, drew the sword and did away with himself.

406

THE DOGS WORRYING A LION'S SKIN

Some dogs found a lion's skin and were pulling it to pieces. A fox saw them and said, "If this lion were still among the living, you would see that his claws are stronger than your teeth."

407

THE DOG IN PURSUIT OF THE WOLF

A dog was chasing a wolf and was feeling proud of his swift-footedness and strength. At the same time he thought that the wolf was running from him out of weakness. Then the wolf turned around and said to



the dog, "It's not you I'm afraid of; I'm afraid of being run down by your master."

408

THE RABBIT IN THE WELL AND THE FOX

A rabbit was thirsty and got down in a well to take a drink of water. He enjoyed a good drink, but when he was ready to get out, he found himself unable to get back up and was in great desperation. When a fox came along and found him there, he said, "You made a great mistake. You ought to have decided first how you were going to get out and then to have got down into the well."

409

THE CAGED LION AND THE FOX

A fox, seeing a caged lion, stood close by and offered him frightful insults. The lion said to him, "It is not you so much as the misfortune that has befallen me which taunts me."

410

THE YOUTH AND THE WOMAN

A young man was going along the road on a hot summer day and met an older woman who was going the same way. Seeing that she was quite near fainting from the heat and the weariness of the journey, he took pity on her weakness, and when she could simply bear to go no further, he picked her up and carried her on his shoulders. As he carried her along, he was assailed by shameful thoughts as a result of which his penis rose straight up under the stimulus of unrestrained desire and strong lust. So he put the woman down on the ground and had intercourse with her wantonly. She simply said to him, "What is this that you are doing to me?" He replied, "You were heavy and therefore I intend to chisel off some of your flesh." So saying, when he had come to the climax with her, he picked her up and set her on his shoulders again. When he had gone some distance along the road, the woman said to him, "If I am still heavy and burdensome for you, put me down again, and chisel off some more."

411

THE ONAGER AND THE ASS

An onager, seeing an ass carrying a heavy burden, scorned his servitude and said to him, "I am really lucky to live free, to exist without toil, and to have my own pasture in the mountains." As chance would have it, this very day a lion came along and did not go near the ass because his driver was with him, but finding the onager all alone, he set upon him and made a meal of him.

412

THE RIVERS AND THE SEA

The rivers met together and lodged a complaint against the sea, saying, "Why, when we come to you with our waters potable and sweet, do

you make them salty and unpotable?" When the sea heard their complaint against her, she said to them, "Don't come, and you won't get salty."

413

THE FIG AND THE OLIVE

A fig tree who had lost her leaves in the wintertime was scorned for her nakedness by a nearby olive tree who said, "Winter and summer I have my adornment of leaves and am naturally evergreen, while your



beauty lasts only during the summer." As she boasted thus, a thunderbolt from heaven suddenly struck and burned her while it left the fig untouched.

414

THE BULL, THE LION, AND THE WILD BOAR

A bull who had found a lion lying asleep gored him with his horns and killed him. The lion's mother came and stood over him, weeping bitterly. A wild boar saw her mourning and called to her from a distance, "Ah, how many men are weeping now for their sons that you have killed!"

415

THE DOG AND THE SMITHS

There was a dog who lived in the house of some smiths, and while they were working, he would go to sleep, but when they sat down to a meal, he would rouse up and come over to them full of friendliness. Then they would say to him, "How is it that your sleep isn't the least bit disturbed by the noise of our heaviest sledges, but you are immediately awake at the slightest click of our molars?"

419

THE THIEF AND THE INNKEEPER

A thief stopped at an inn and stayed there several days, hoping to steal something but could not do so. Then one day he saw the innkeeper dressed in a fine new robe (for it was a holiday) and sitting in front of the inn door. The thief went and sat down beside the innkeeper and began chatting with him. When they had chatted for some time, the thief yawned, and as he yawned, he howled like a wolf. And the innkeeper said to him, "What makes you do that?" The thief answered him, "Now I'll tell you, but please keep my clothes, for I'll leave them here. Sir, I don't know how I come to yawn this way. I can't tell whether it's because of my sins or what the reason is, but when I yawn three times I turn into a man-eating wolf." And so saying, he yawned

a second time, and again he howled as he had before. When the innkeeper heard this, he believed it and was afraid of the thief. He got up and was about to run, but the thief seized his robe and pleaded with him. He said, "O sir, wait and take my clothes so that I don't lose them." But as he pleaded with him, he opened his mouth and began to yawn a third time. The innkeeper, fearing the thief would eat him, left his robe, went running into the inn, and locked himself in. The thief took the robe and went away.

420

TWO LOVERS

A man was going to a woman secretly at night and enjoying her favors. He had given her a sign by which to recognize him; when he came and barked outside the door like a little dog, she was to open the door for him. He did this every night. But another man saw him going this way in the evening and, suspecting what he was up to, one night he followed him stealthily at some distance. The lover, suspecting nothing, went to the door and gave the usual sign. The man who was following him watched the whole thing and went back home. The next night he got up and arrived at the woman's house first. He barked like a little dog, and she, confident that it was her lover, put out the light so that no one would see him and opened the door. He came in and went to bed with her, but after a little, her first lover came and barked like a little dog outside the door as usual. When the man inside heard the one outside barking like a little dog, he got up and, standing just inside the door, barked in a loud voice like a very large dog. The man outside, thinking that there was someone larger inside, went away.

fables excerpted from VARIOUS GREEK authors

422

THE EAGLE ONCE A MAN

As eagles grow old, the upper, hooked part of their beak keeps growing and growing until finally they die of starvation. A fable is told on this score to the effect that this happens to the eagle because he was once a man and wronged a friend.

424

AESOP TO THE CORINTHIANS

He (Socrates) once invented a not very successful Aesopic fable which begins: Aesop once said to the dwellers in the city of Corinth, "Judge not virtue by popular standards."

425

THE FISHERMAN AND THE OCTOPUS

There is an expression, "a Carian tale," which refers to a man who was a Carian by birth. They say that he was fisherman, and that once

in the winter when he saw an octopus, he said, "If I strip and dive in after him, I'll freeze, but if I don't catch this octopus, I'll bring my children to starvation." Timocreon also uses this story in his lyrics, and Simonides refers to it in his victory ode for Orillas.

426

THE FOX AND THE CRANE

Those who pose such problems would appear to be no more fit for society than Aesop's crane and fox. The fox poured some oily pease porridge out on a flat rock and entertained the crane, not with a banquet



but with an embarrassing if amusing situation, for the thin fluid of the porridge eluded the crane's slender bill. In return the crane announced a dinner for the fox and served the food in a pitcher with a long narrow neck, so that she could easily put her bill in and enjoy it while the fox, unable to do so, got appropriate entertainment.

427

THE FOX AND THE HEDGEHOG

Once in Samos, Aesop, in his defense of a demagogue who was being tried for his life, said that a fox was crossing a stream, got carried into a

ravine and, being unable to get out, had a hard time for a good while and got covered with bloodsuckers. A hedgehog happening by saw the fox and, taking pity on her, asked if he could pick them off. The fox wouldn't let him and, when asked why, said, "These are full of blood and are not sucking much now, but if you take them off, other hungry ones will come and drink what blood I have left."

428

THE SYBARITE

A man of Sybaris once fell from his chariot and managed to fracture his skull very badly. You see he didn't happen to be an experienced driver. Then one of his friends stood over him and said, "Every man ought to stick to his own business."

429

THE MAN WHO TRIED TO COUNT THE WAVES

I think that the point of that fable Aesop told is very sensible. He said that a man sat on the beach where the waves were breaking and tried to count them, but he lost count and was annoyed and cross until the fox stopped and said, "My good man, why are you cross over the ones that have gone by when you might as well forget them and start counting from where you left off?"

430

THE CREATION OF MAN

This is another story Aesop tells. When Prometheus fashioned man, he did not mould the clay with water but with tears. One ought not, therefore, try to eradicate tears—that would be impossible—but, if

possible, to check them, to calm him, to quiet him as much as may be, and to show him wisdom. He responds favorably to this kind of ministration.

432

APOLLO, THE MUSES, AND THE DRYADS

I shall invite Aesop to return and join my efforts. I want to tell you a story that is no Libystian or Egyptian story but straight from the heart of Phrygia, where the fable originated, one that I have found among the amusing bits of Aesop lore.

When Apollo tunes his lyre for song, the Muses gather all around to form the chorus for his music. But there also comes a throng of Dryads and Hamadryads to be an audience to the music, spirits of the mountain who seem utterly frivolous. When they are content to dance along with the Muses, they seem like goddesses and pass for Muses themselves. But when they cut some crude and rustic caper out of tune with the lyre, Apollo loses his temper. He does not, however, immediately reach for his quiver and arrows, for Aesop doesn't tell such tales of Apollo as Homer dares to tell of him in the *Iliad*, and I prefer to follow Aesop. He has Apollo modulate his lyre from a gentle, soothing air to a harsh one and strike the strings with the plectrum instead of his fingers. According to Aesop, the mountains and valleys and rivers and birds share his vexation at being provoked by the Nymphs. Even Helicon is transformed to a human by the experience and speaks and takes the part of prosecutor against the Nymphs. "How are you carried away, O Nymphs? What is this evil impulse that has affected your minds? Why do you abandon Helicon, the scene of the Muses' endeavors, and go to Cithaeron? There are calamities there and sufferings, and Cithaeron is celebrated as the source of tragedy. I make poets of shepherds, but he changes men of sound mind into madmen. There, mother raves in madness at son, and family wars against family. Here are the gardens of Mnemosyne, the birthplace of the Muses, and the scene of their nurture. Here they now dance and sport with Apollo and will ever devotedly attend his song. But I fear lest your behavior have

something dramatic about it and be the prelude of stern tragedy for you. Enough of this! I see that the Nymphs are already anticipating the end of my harangue, and one of them attends the god of the Nymphs, another wavers, and another has all but joined the chorus. Mighty is the spell of Apollo's lyre, and it surpasses all the charm of Aphrodite's girdle!" This is the speech of Helicon according to Aesop.

433

APHRODITE AND THE MERCHANT

What is the reason for their calling Aphrodite the goddess of Dexicreon in Samos? When a sea captain named Dexicreon was sailing for Cyprus to trade, Aphrodite directed him to load his ship with nothing but water and set sail with all speed. He obeyed and set sail after taking on a large cargo of water. Then when the wind dropped and the sea was becalmed, he sold water to the other merchants who were suffering from thirst and made a great deal of money. Out of this profit he set up a cult of the goddess and gave her his own name.

435

THE BLACK MARTEN

There was a man, a tanner by trade, who kept a white marten. This marten caught one of the mice in the house every day. One day the marten slipped and fell into the pot in which the tanner kept his black dye and was barely able to get out but had turned black. The mice thought she might decide to give up her carnivorous habit, since she had undergone such an unusual change of color. Consequently, they ran recklessly all over the floor, sniffing high and low for something to eat. The marten, finding herself in the midst of such an abundance of prey, couldn't, with the best of will, capture them all at once, but she did catch two and ate them. All the rest of them took to their heels, wondering as they ran how she had become so much more savage since she had made this unusual change of color.

436

THE GAUL AND THE LION

A Gaul,* seeking shelter from a winter snowfall, stepped into an empty cave and was just brushing the snow from his hair when right on his heels came a great ravening lion into the cavernous refuge. But the Gaul, with outspread palm, rattled the tambourine he carried, and the whole cave resounded with its clatter. The forest-ranging beast abode not the holy din of Cybele but dashed out to the wooded mountain in dread of this effeminate servant of the goddess, who then hung up his robes and his blond tresses as an offering to Rhea.

437

THE OWL AND THE BIRDS

I suppose that it was for this reason that Aesop made up the fable that the owl, being wise, advised the birds, when the oak was first begin-



ning to grow, not to let it be, but to root it up by all means, for from it would come the birdlime, an inescapable substance by which they would be trapped. Again, when men were sowing flax, the owl told them to gather the seed, since its growth boded no good for them. A

* The eunuch priests of the goddess Cybele or Rhea of Galatia in Asia Minor wore long hair and used tambourines in the orgiastic worship of the goddess.

third time, when the owl saw a man with a bow, she predicted that this man would surprise them with their own feathers, for though he was earthbound himself, he would send his bolts after them. But the birds did not heed her words, for they thought she was silly and said she was mad. Later, when they learned by experience, they wondered at her and thought her most wise indeed. Therefore, when she appears, they flock to her as omniscient. She, however, advises them no more and only laments.

437a

THE OWL AND THE BIRDS

On this subject Aesop composed the following story. The birds all came to the owl and asked her to leave the shelter of men's houses and to make her nest, as they were doing, from twigs in the trees from which they could sing more conspicuously. And, they argued, they could conveniently light on the oak there (which was only then growing for the first time), and when the summer came, they would enjoy its green foliage. But the owl advised the birds not to do this and not to look with favor on the growing of a tree which was doomed to bear the mistletoe that would be the death of winged creatures. But the birds did not listen to the owl's advice; on the contrary, they watched with pleasure the growing of the oak, and when it was large enough, they perched on it and sang. But when the mistletoe came on and they were being easily caught by men, they changed their minds and marveled at the owl's advice. Even now they feel the same, convinced that she is wise and clever, and therefore they like to flock about her in the expectation of enjoying some benefit from the association. But in their trouble I fancy they go to her in vain, for the owl of old was truly wise and could give counsel, while the owls of today have no more than her feathers, eyes, and beak and are more witless than the other birds. Consequently, they can't even help themselves; otherwise they wouldn't be kept tied up like slaves by the fowlers.

438

THE WOMAN AT SYBARIS

Once at Sybaris a woman broke a hedgehog's bones—I saw it myself. The hedgehog called on a man to act as witness to the fact, and then the Sybarite said, "You'd show more sense, by Proserpine, if you forgot about the lawsuit and bought yourself a bandage."

440

THE RUNAWAY SLAVE

The man who saw a runaway slave and chased him for a long time said, as the slave slipped into a mill to hide, "Where would I rather have found you than here?"*

441

THE FEAST DAY AND THE DAY AFTER

Themistocles told that the Day After was disputing with the Feast Day and said that the Feast Day was full of bustle and was wearisome, while she permitted everyone to enjoy at his leisure the provisions that had already been made. "But," the Feast Day said to this, "if it weren't for me, you wouldn't be."

442

THE ORIGIN OF BLUSHES

Come, let me tell you a fable suited to your modesty. Old age is loquacious. In time gone by the tribe of mortals was undifferentiated as to

* Runaway slaves were punished by being made to turn a mill in place of an ass.

who was best and who was worst—so runs a venerable legend. Many of those truly incompetent were deemed most noble, while, on the other hand, many good men were thought witless. Glory fell to the most dishonorable and dishonor to the noblest while these distinctions changed hands without justice. But Mistress Mischief did not escape the notice of the Lord God, who, slow to anger, spoke this word, "It is not right that good and bad alike should enjoy the same repute; this would but increase evil. Therefore, I shall bestow a goodly token whereby you may tell who is evil and who is good." So saying, he reddened the cheeks of those who were good, causing the blood to flow beneath their skin as shame arose in them; especially in the female-kind did he implant a deeper blush, inasmuch as they are weak of nature and tender of heart. But for the evil, he made them hard and insensitive within, and that is why they are not in the least affected by shame.

444

EROS AMONG MEN

When Zeus created man, he endowed him with all the other attributes he now has, but Eros had not yet taken up his dwelling in man's soul, for although he had his wings, he was living in heaven and aimed his arrows only at the gods. But Zeus, fearing that the fairest of his creations might disappear, sent Eros to be a guardian of the human race.

445

PLEASURE AND PAIN

"How strange a thing, Gentlemen," said [Socrates], "what men call pleasure seems to be! How remarkably related it is in nature to what is supposedly its opposite, pain! They don't want to come to man both at the same time, but if he pursues the one and gets it, he's just about always forced to take the other as though the two of them were con-

nected by one head. I think," he said, "if Aesop had thought of it, he would have made up a fable about how god wanted to stop their quarreling, and when he couldn't do that, fastened their heads together, and that's why when one comes to a man, the other follows. That's just what seems to have happened to me."

446

THE CUCKOO AND THE BIRDS

Aesop says that when the cuckoo asked the little birds why they shunned him, they said they were afraid he would turn out to be a hawk.

447

HOW THE THRUSH BURIED HER FATHER

You are stupid and bumbling and have never read Aesop, who tells how the thrush was the first of the birds to be created, even before there was any earth, and says that her father fell sick and died. There was no earth, and he lay ready for burial for five whole days. She didn't know what to do and in desperation buried her father in her own head.

448

THE MUSICAL DOGS

[A Phrygian relative of Aesop] also told another story of the same sort about your lyre players. He said that in the animals' association with Orpheus all the rest showed only pleasure and admiration, never trying to imitate him. But some of the dogs, as you might expect of such a shameless and impudent species, turned their hand to music, went off by themselves to practice, changed to human appearance, and still



pursued the art. This is your breed of lyre players. And that's why they can't entirely escape their own nature. They maintain something of the teaching of Orpheus, but for the most part their music shows the dog in them.

449

THE DOG'S HOUSE

Like the dog in Aesop of whom he (Aesop) tells, that as he nestled down and curled into a ball against the cold of the winter, he began to think about building a house, but when summer came and he stretched out again to sleep, he felt that he was big and that it would be an unnecessary and pretty big job to surround himself with so much house.

450

THE LIONS AND THE RABBITS

He might well say what Antisthenes said that the lions replied to the rabbits who were arguing before the assembly that they ought to have

an equal share of everything: "Your arguments, good rabbits, need claws and teeth such as we have."

451

THE WOLF WEARING THE SHEEPSKIN

A wolf once decided to change his appearance in order to get plenty of food. He put a sheepskin around him and joined the flock as it grazed, deceiving the shepherd by his trick. As night came on, the beast was shut up in the fold along with the flock, the entrance was barred, and the whole enclosure secured. But when the shepherd was ready to eat, he killed the wolf with his knife.

452

THE WOLF AND THE ASS ON TRIAL

A wolf met an ass on the road. Though he had the ass unquestionably trapped and intended to make a meal of him, not satisfied with his food and the ass' plight, he subjected him to trial, too. Taunting the poor wretch, he said, "Don't worry, I'm not of such an unjust disposition that I would do anything rash to you, knowing that you have not given an accounting of your life. Let us each make mutual confession to the other of the wrongs we have done during our lives. And if mine are worse than yours, you are freed from the fate I have in mind for you and may skip right off scot-free to your pasture. But if it proves that you have outdone me in your wrongdoings, be your own judge as to whether you do not deserve to pay me the penalty of your conviction." So saying, he began to recount his wrongdoings: mangling so many sheep and goats, carrying off thousands of kids and lambs, throttling oxen, and finally biting the herdsmen themselves or even actually killing them. When the wolf had run over these and

more doings of the same sort in a modest and depreciatory tone so that would not—or so he thought—seem to be wrong at all, he gave the ass opportunity to tell of his crimes. But after the ass had searched his soul without being able to recall any blameworthy action—for he could not remember ever having done anything forbidden—finally at a loss, he told of the following incident just as though it were a crime. Once, he said, as he was going along carrying a load for his master—it was green vegetables—“a fly tickled me till I couldn’t stand it; I twisted my neck around to blow it off. As I did this, a leaf that happened to be hanging out from the vegetables caught on my teeth, and I chewed it up and swallowed it. But I paid the price for this right on the spot, for my master gave me a good going over with the stick he was carrying. I got such a beating over the back that I threw it all up again.” When the poor fellow had finished this account, the wolf seized on what he had said as though it were another lamb and shouted, “What a crime! What an enormous misdeed! And is there still room for you on earth, you sinner, after such a revolting, such a defiling pollution? Oh, the ingratitude you showed your poor master who had sweat over his vegetables, sowing them, forever watering them, weeding them, picking them, doing all kinds of toil over them, which were his only hope of livelihood, and then all at once lost his profit on them because of you. For the way he rained blows on you, with all the violence you describe, shows the cruel and mortal wound you had dealt his spirit in eating his vegetables. But apparently justice didn’t feel that the beating was sufficient punishment for that deed, and stored up further punishment for you, since your falling into my clutches when I wasn’t even hunting for you shows the whole thing up very clearly.”

453

THE WOLF AND THE SHEPHERDS

Aesop tells this sort of story. A wolf, seeing some shepherds in their tent eating a sheep, came up and said to them, “What a to-do there would have been if I had done this!”

454

THE MOUSE AND THE CLAM

A gobbling, nibbling mouse, sneaking through the house, spied a clam with shell agape and fastened his teeth in the deceptive flesh of the clam's slimy body. In a flash, the horny house clapped to and fastened tight in pain. The mouse, caught in ineluctable toils, had brought a suicide's grave upon himself.

455

MOMUS* AND APHRODITE

You seem to be reviving the old story of Momus and Aphrodite. They say that Aphrodite was enthroned in all her glory, and Momus was fit to burst because he couldn't find anything in her to criticize. Finally



* Momus was the spirit of faultfinding.

he gave up on her and made fun of her sandal. So they came to terms; Aphrodite got no criticism, and Momus didn't have to speak well of anything.

456

THE FOOL AND THE SIEVE

Your definition is so full of faults that it reminds me of the fool who said to the sieve that he couldn't tell where to stop it up and where not to stop it up.

457

THE BOY AND THE WILD HORSE

You are in the same trouble they say a boy had when he got on a wild horse. The horse ran away with him, of course, and he couldn't get off while it kept on running. Someone saw him and asked him where he was going. The boy pointed to the horse and said, "Wherever he likes."

458

THE ASS AND THE DIPSAS*

I must recite a story which I recall having heard of this creature so as not to appear to be ignorant of it. Legend says that Prometheus stole fire, and the story tells that Zeus was angry and gave those who informed him of the theft a charm to ward off old age. As I heard it, those who received the charm loaded it on their ass. The ass went along carrying his load, but as it was summer, the ass got thirsty and went to

* The word *Dipsas* is the name for a snake and means *the thirster*.

a spring to get a drink. The snake that guarded the spring stopped the ass and drove him away. Tortured by thirst, the ass offered to give the charm he was carrying in payment for friendship's cup. So the payment was made, he got his drink, and the snake shed his old age, receiving the ass' thirst in addition, as the story goes.

459

THE PEEPING ASS

A potter kept many birds in his shop. An ass whose driver was not keeping very good track of him came by, put his head in the window, and brayed at the birds. They flew up and smashed all the vessels in the shop. The owner of the shop haled the driver into court. When the passers-by asked the driver what he was being charged with, he said, "A peeping ass."

460

THE SHADOW OF THE ASS

Once when Demosthenes was being interrupted by the Athenians in a speech he was making before the assembly, he said he had a little something he wanted to say to them. When they quieted down, he spoke: "On a summer day a young man hired an ass to take him from the city to Megara. About noontime, when the sun was blazing down, both the young man and the driver wanted to get in the shadow of the ass. They got in one another's way, and one said he had hired out the ass but not his shadow, and the other that he had hired all the rights to the ass." So saying, Demosthenes started to leave. When the Athenians stopped him and asked him to finish the story, he said, "Oh, so you want to hear about the shadow of an ass, but you don't want to hear me talk about important matters."

461

THE EYES AND THE MOUTH

You are having the same experience Aesop said the eyes had when they thought they were the most deserving but saw the mouth enjoying everything, including the honey which was very sweet. As you might suppose, they were angry and complained to the man. But when he put some honey in them, it stung, and they cried and found it bitter and unpleasant.

462

THE PRIVILEGE OF GRIEF

They say that one of the philosophers of old went in to Queen Arsinoë, who was grieving for her son, and told her the following story. At the time when Zeus was distributing prerogatives to the gods, Grief happened not to be present but arrived later, after they had all been passed out. When Grief asked that a prerogative be given him, Zeus was at a loss since he had already used them all up on the others. He therefore gave him what falls to those who die, namely tears and sorrows. Just as the other gods love those by whom they are honored, so it is with Grief. "If you dishonor him, my Lady, he will not come to you. But if he is duly honored by you with the prerogatives that have been conferred upon him, with sorrow and lamentations, he will love you, and you will always be attended by some such circumstance as will cause him to be constantly honored by you."

463

THE DANCING APES

It is said that an Egyptian king once taught some apes the Pyrrhic dance, and they—for they are said to be very imitative of human actions—quickly learned and would dance wearing purple robes and

masks on their faces. For some time the sight was quite a sensation until one smart spectator threw some nuts he had under his robe in their midst. When they saw these, the apes forgot their dancing and behaved like the apes they were instead of dancers. They smashed the masks and ripped the robes and fought one another for the nuts. The dancing concert was broken up and laughed off by the audience.

464

THE APES BUILDING A CITY

The apes met in assembly and were discussing the need for building a city. They came to a decision and were just about to put their hands to the task. An aged ape stopped them, saying that they would be more easily captured if they were caught inside walls.

465

THE SHEPHERD AND THE BUTCHER

A shepherd and a butcher were walking along the road together when they saw a well-fed lamb straying from the flock. He was cut off from the other sheep, and the men jostled one another to get to him. In those times the animals spoke the same as men. The lamb asked each of them what he was that they wanted to get their hands on him and carry him off. When he learned the business of each, he put himself in the shepherd's hands, "For you are a common fellow and a murderer of sheep, but this fellow will be satisfied if all goes well for us."

466

RESOURCEFULNESS AND POVERTY

When Aphrodite was born, the gods celebrated with a feast, all of them, including Metis' son, Resourcefulness. When they were at dinner,



Poverty, with her nose for festivities, came begging and lingered around the door. Resourcefulness, who had drunk too much nectar—for they didn't yet have wine—went out into Zeus' garden and fell into a drunken sleep. Poverty, scheming to get herself with child by Resourcefulness because of her own poor circumstances, lay down beside him and conceived Eros. That is why Eros is a follower and attendant of Aphrodite, since he was born on her birthday, a lover of beauty and of Aphrodite, who is herself beautiful. Being the son of Resourcefulness and Poverty, Eros finds his lot cast in this kind of circumstance. In the first place he is poor and, far from being sleek and fair as most people think, is rough and unkempt, has no shoes or house, sleeps on the road, sharing his mother's nature, always a companion of need. But like his father he is always aiming at what is good and beautiful; he is courageous, bold, impetuous, a stout hunter, always contriving some scheme, eager for wisdom, resourceful, and fond of knowledge throughout his life; he is a powerful beguiler, trickster, and sophist. What is more, he is neither mortal nor immortal by nature; sometimes when he is successful, he springs to life and flourishes all in the same day, sometimes he dies, and again he comes back to life through his father's nature, but what he gets for himself always slips away, so that Eros is never in want and never in wealth. He is halfway between wisdom and folly.

467

THE SATYR AND THE FIRE

When the first fire was seen and the Satyr wanted to kiss and embrace it, Prometheus said, "Your whiskers will suffer for it if you do, old goat." This was true, for it burns whoever touches it, but it gives light and heat and is the tool of every art for those who learn to use it.

468

THE MOON AND HER MOTHER

Cleobulina said the Moon begged her mother to weave a gown to fit her. But the mother said, "And how am I to weave a gown to fit you? Now I see you full, but soon you'll be crescent, and then gibbous."

469

THE BULL DECEIVED BY THE LION

A lion once saw a bull. He was hungry, but he was also afraid of being gored by those horns. Although he saw the remedy, he didn't apply it to his malady. Hunger was getting the better of him and urging him to come to grips with the bull, but he dreaded those big horns. Finally, he gave way to his hunger, and pretending friendliness, he tried to insinuate himself into the bull's good graces. Where danger is obvious, even courage fears, and if it sees that prevailing by force is not without risk, it resorts to stratagem. "As for me," said the lion, "I admire your strength. I am very much impressed with your beauty; such a fine head, such a figure, what great feet, what hooves, but what a burden you carry on your head! Take off this silly mess; it will make your head look better, it will relieve you of the weight, and it will be a change for the better. After all, what do you need with horns when you're at peace with the lion?" The bull listened to this, and when he had gotten rid of his weapons, he was an easy prey to the lion and a harmless dinner.

470

THE CICADAS

It is said that once, before the Muses were born, the cicadas were men. After the Muses were born and music was invented, some of the people of that time were so beside themselves with pleasure that they just kept singing and forgot all about food and drink until they brought on their own death. It is from these that the tribe of cicadas sprang, receiving from the Muses as a boon that they should from birth require no food but should sing away without food or drink until they die, and thereafter should come to the Muses and tell them who on earth honors them.

471

THE LICE AND THE FARMER

The lice kept biting away at a farmer as he was plowing. Twice he stopped his plow and cleaned them out of his shirt. When they started biting him again, in order to avoid stopping so often, he burned his shirt.

471a

THE FOX AND THE FARMER

Once long ago a sly fox made herself a home in the midst of an old farmer's vineyard. At night she ate the grapes, and by day she stayed hidden in her hollow lair, crouching there in fear. The farmer caught her in a trap, beat her, thrashed her and tormented her. The unhappy creature said, "But I didn't come to hurt your grapes, but so that every kind of beast would be kept off." Nevertheless, the old man kept right on beating her until he left the miserable thing a corpse.

latin fables

558

THE TWO ROOSTERS AND THE HAWK

A rooster who was always fighting with another rooster asked a hawk to be their judge. He hoped that when they both came before the hawk, the hawk would eat the rooster he brought with him. When they appeared before the hawk to argue their case, the hawk seized the one who had come to him first in the market. Then the rooster squawked, "I'm not the one. That's the one who's running away." To this the hawk replied, "Don't suppose that you'll get out of my clutches today, for it's only right that you should get what you planned for the other one."

559

THE SNAIL AND THE MIRROR

A snail found a mirror and fell in love with it when he saw how it shone. So he crawled over its surface and began to lick it. But it was clear that his only service was to smear its shining surface with his slaver and filth. A monkey found the mirror tarnished in this way and said, "Those who permit themselves to be walked on by such creatures deserve to have this kind of treatment."

253

560

THE BALD MAN AND THE GARDENER

A bald man asked a neighboring gardener to give him one of his melons. The gardener jeered at him and said, "Go on, Baldy! Go on, Baldy! I won't give you any of my melons. You're a rube. I hope you have trouble with your bald head winter and summer. I hope the flies crawl over it and bite it and drink your blood and then drop their leavings on it." Incensed at this, the bald man drew his sword and seized the gardener's hair, ready to kill him. The gardener took one of his melons and smashed it on the bald man's forehead. But the bald man was too strong for him and cut his head off.

561

THE OWL, THE CAT, AND THE MOUSE

An owl hunted up a cat and proposed that he ride the cat and that they go out traveling together. The cat carried him to the home of a mouse. The owl asked the cat to announce himself. He did. When the mouse heard his voice, he came to the door and said, "What do you want, or what do you have to say?" They replied, "We want to talk to you." The mouse realized that they had evil intentions against him.



He said, "To hell with you, Master Cat, and with that fellow who's riding you, and with your houses and your sons and daughters, and to hell with your whole family. You came here with no good in mind, and I hope you meet with the same when you go away."

562

THE PARTRIDGE AND THE FOX

As a partridge stood on a rise in the ground, a fox came up to him and said, "How beautiful your appearance, your legs, your bill, your mouth like coral! As a matter of fact, if you were to go to sleep, you would be even more beautiful." The partridge, taken in by this, closed his eyes, and in a flash the fox had seized him. In a pitiful wail the partridge said, "By the shrewdness of your tricks I beg of you only to pronounce my name before you devour me." When the fox went to speak the partridge's name, he opened his mouth, and the partridge got away. In sorrow the fox said, "Oh, why did I have to talk?" The partridge replied, "Why did I have to go to sleep when sleep hadn't come to me?"

562a

THE ROOSTER AND THE FOX

A rooster was strutting around on a manure pile. A fox caught sight of him, came up, sat down in front of him, and said, "I've never seen a bird like you for beauty nor one who deserved more acclaim for the sweetness of his voice except, of course, your father who used to close his eyes when he wanted to sing louder." The rooster, who loved praise, closed his eyes as the fox had said and began to crow at the top of his lungs. Suddenly the fox made a dash for him, turned his song to sorrow, and hurried off toward the woods, carrying the captured singer with him. There happened to be some shepherds in the field, and they set out after the fleeing fox, shouting and calling their dogs.

Then the rooster said to the fox, "Tell them that I belong to you and your carrying me off is none of their business." As the fox began to speak, the rooster slipped from his jaws and, with the help of his wings, soon found refuge in a treetop. Then the fox said, "Alas for him who talks when he had better be quiet!" Whereupon the rooster replied from his perch, "Alas for him who shuts his eyes when he had better keep them open!"

563

THE LION AND THE SHEPHERD*

A lion in his wandering stepped on a thorn and went to a shepherd, wagging his tail. He said to him, "Don't worry. I'm asking you for help; I'm not hungry." He raised his paw and put it in the man's lap. The shepherd removed the thorn from his paw. The lion returned to the forest. Later the shepherd was falsely accused of a crime, and at the next circus when the beasts were turned loose, he was thrown to them. While the beasts were running back and forth, the lion who had been healed recognizd him. Again he raised his paw and put it in the shepherd's lap. When the king heard of this, he ordered them to spare the lion and to remit the gentle shepherd to his parents.

564

THE MOSQUITO AND THE BULL

A mosquito had challenged a bull to a test of strength, and all the people came to see the sight. Then the little mosquito said, "I'm satisfied just to have you meet me face to face. I'm your match on your own admission." And off he flew on his flimsy wings, laughing at the crowd and leaving the bull to his threats. If the bull had remembered the strength of his neck, he would have scorned so contemptible an

* The story of Androcles and the Lion, made famous by Shaw's play, is told at length by Aulus Gellius in his *Attic Nights* (V 14).

opponent and would not have provided the occasion for so silly a boast.

565

THE HAUGHTY HORSE

A horse who was vain over his trappings met an ass who was so weary from his toil that he was slow in getting out of the way. The horse said, "I can hardly keep from smashing you with my heels." The ass held his peace but called the gods to witness with a groan. When the horse was broken in wind from racing, he was sent back to the farm. When the ass saw him loaded with manure, he taunted him in these words, "What's the matter with you, my proud friend? Come back to the misery you turned up your nose at?"

566

THE BAT

The birds were at war with the four-footed animals, and sometimes they would win a victory, and sometimes they would be beaten. The bat, fearful of the uncertain outcome, joined the side he first saw getting the advantage. When peace was restored as before, the trick was discovered by both sides. Condemned for so disgraceful an action, he shunned the light and hid himself away in the dark shades of night.

567

THE NIGHTINGALE AND THE HAWK

When a hawk lit on a nightingale's nest to spy on a rabbit, he found some nestlings there. The nightingale came back and asked the hawk to spare her young. The hawk said, "I'll do as you say if you sing

well for me." Although she made a show of courage, she was trembling with fear, but finally, because she must, with heavy heart she sang. The hawk, who had put his hand to the spoils, said, "You didn't sing well," seized one of her nestlings, and began to devour it. From the other direction came a fowler, and, silently raising his bow, he brought the hawk to earth, caught fast in the birdlime.

568

THE ENVIOUS FOX AND THE WOLF

For some time a wolf had been collecting in his den a great store of the spoils of his hunting so as to have an abundance of good food for the months ahead. When the fox found this out, she came to his den and spoke to him in a solicitous tone, "Are you all right? I haven't been seeing you. I've been troubled for days because you haven't been out." The wolf grumpily replied, "You didn't come because you were worried about me but just to get something out of me. I don't appreciate your coming. I know your tricks." This talk made the fox very angry, and she went to a shepherd and said to him, "Would you appreciate it if I were this day to hand over to you the enemy of your flock so that you wouldn't have to worry any more?" The shepherd replied, "I'll be at your service and give you whatever you ask." She showed him where the wolf was holed up. He immediately killed the wolf with his spear and gave the fox all she wanted from the wolf's store. Before long, she fell into the hands of some hunters, and as she was caught by their dogs and was torn to pieces, she said, "I did a great wrong in causing another's death, and now I'm dying myself."

569

THE MONKEY KING

Two men, one a liar and the other an honest man, were traveling together. As they tramped along, they came to the land of the monkeys. When one of a large band of monkeys saw them, another who appeared



to be the leader ordered them to be held for questioning as to what they had to say about him. Then he ordered all his fellows to line up on his right and left in a long rank and had a throne prepared for himself; he had them take their places just the way he had once seen the emperor do. Orders were given for the men to be brought before him. The patriarch then said, "Who am I?" The liar said, "You are the emperor." Again he asked him, "And who are these you see standing in my presence?" "These are your courtiers, your officers, your drill masters, your soldiers." Because the monkey and his band had been well spoken of, he ordered the man to be rewarded, and because the man had flattered them, he fooled them all. But the honest man thought to himself, "If this man who tells nothing but lies got this kind of a gift, I'll get an even greater reward if I tell the truth." Then the old monkey said to him, "Now you tell me who I am and who these are you see here in my presence." But the man who loved the truth and always spoke it replied, "You are in truth a monkey and all these like you are still monkeys." He was immediately ordered to be torn to pieces by tooth and nail because he had spoken the truth.

570

THE GOOSE AND THE STORK

A stork came to the pond she frequented and there found a goose diving under the water again and again. She asked the goose why she was doing this, and the goose replied, "That's just our way; we find food in the mud, and when the hawk comes this is how to escape him." The stork told her, "I'm braver than the hawk. You just keep my friendship, and I'll have you making fun of him." The goose believed this and before long called for help. By the time they got out onto the land there came the hawk, seized the goose in his claws, and ate her. . . .^{*} To which the goose replied, "Anyone who intrusts himself to so pitiful a protector deserves an even worse death."

571

THE OBLIGING HORSE

When an ass asked a horse to give him a little bit of barley, the horse said, "Why, if I could, I'd be glad to give you a lot, as is proper when you consider my station. But when we get back to the stable this evening, I'll give you a whole bag of meal." The ass replied, "Why should I suppose you will do me a great favor when you refuse me so small a thing?"

572

THE KID AND THE WOLF

A nanny goat wanted to go out to pasture and warned her innocent little kid not to open the door, for she knew that many wild animals prowled around the farm animals' places. She gave him his warning and went off. A wolf came, making his voice sound like the mother's. The kid heard his voice and said, "I recognize my mother's voice, but

^{*} A sentence appears to be missing from this fable.

you're a fake and not a friend, and under cover of my mother's voice you want to drink my blood and eat my flesh."

573a

THE SNAKE WHO BROUGHT WEALTH

A man and a snake formed a friendship, and they lived amicably together under an arrangement whereby the man would give the snake milk in a dish every day and the snake would increase the man's wealth. When the man had grown rich and powerful in this way, he once expressed his gratitude, as he ought to have done, for his being so blessed with riches and distinction. The snake replied, "I can do you good or evil as I choose, and it is my pleasure to bestow riches; if it does not please me, I can take away what I have given." When the man told his wife this, she said to him, "If what you say is true, it seems to me you had better kill him while you are rich rather than find him angry some time and yourself back in poverty by the loss of these goods." The man took his wife's advice, and one day as he was giving milk to the snake as usual, he tried to split its head open with an axe. But the wily snake drew back into its hole, and a stone took the blow and the wound. The snake was angered and immediately went out after vengeance. He attacked the farmer's sheep and destroyed a great many of them. The next day he also killed his son in the cradle. Then the man said to the woman, "Your advice was no good, so you'll have to give me some better." She said, "I don't know what better you could do than to return to your original agreement with him if possible." So the man took some milk and went to the hole of his injured friend to see if he could be mollified by the gift of milk. He said, "I bring you milk as I used to and humbly plead for your friendship which I have lost." At this the snake said to him, "We can hardly return to just the kind of friendship we had before, but we can have some associations. You bring the milk as usual, but once you have put it down in the front of the hole, you must leave. Your reward will be good and we'll be friends again on this basis, if you like. But unless I'm mistaken, neither one of us will really trust the other, for when I see the mark on the

stone, I will always remember the axe, and when you see the cradle, the memory of the snake will always be with you."

574

THE EAGLE AND THE KITE

When a dejected eagle lit on a tree where a kite had perched, the kite said to her, "Why is it I see your face so sad?" She replied, "Why wouldn't I be unhappy when I'm looking for a suitable mate and can't find one?" The kite said, "Take me. I'm the kind of stronger mate you're hunting." The eagle replied, "What game can you hunt?" The kite said, "I've often caught an ostrich in my claws and eaten him." When she heard this, she relaxed and took him in matrimony. After the time devoted to the marriage ceremonies, the eagle said to him, "Go catch us some prey as you promised." He flew off into the sky and brought back a disgusting mouse that was all rotten and soggy. The eagle said, "Is this the way you keep your promise?" The kite replied, "To get to marry you I couldn't possibly have refused to fulfill any impossible promise you might have wanted to get out of me."

575

THE WETHERS AND THE BUTCHER

Parents or friends who are not in close harmony come to bad ends, which is the burden of the following fable.

When the wethers were all in a group together with the rams and they realized that the butcher was coming among them, they pretended not to see him. Then when they saw one of their number caught by the butcher's murderous hand, dragged off, and killed, they still weren't afraid but said indifferently to one another, "He's not touching me, he's not touching you; let him drag off the one he has." Finally, there

was just one left. When he saw himself being dragged off, too, they say he said to the butcher, "We deserve to be slaughtered one by one—it's taken so long to open our eyes—for not butting you, smashing you, breaking you, and killing you when we were all together and saw you in our midst."

576

THE FOWLER AND THE BIRDS

The following fable urges that we should never disregard the advice of a wise man.

In the spring while the birds of different sorts were sitting happily in their nests hidden by the leaves, they saw a fowler with sore eyes getting together his reeds and dipping his rod in birdlime. Those simple innocent birds began to chatter like this about it, "What a kindly man this is we see; he's so good that every time he looks at us the tears run from his eyes!" One who was shrewder than the others and knew all the fowler's tricks from experience is said to have spoken these words to them, "Ah, you simple and innocent birds, flee and save yourselves from this delusion. It is for this that I urge you to exercise your wings and quickly rise in flight into the open air. If you want to know the truth, keep your eyes intently on what he does, for he will soon throttle or break the necks of those he catches and put them in his sack."

577

THE CROW AND THE OTHER BIRDS AT A BANQUET

The crow pretended that he was celebrating his birthday and invited the other birds to dinner. Then he came in, closed the door, and began to kill them one by one.

578

THE HORSE, THE LION, AND THE GOATS

Sometimes lesser individuals talk disrespectfully among themselves about themselves. Hear this fable on the subject. .

Three goats saw a horse fleeing in dread from a lion, and they made fun of him. He answered them, "You hopeless and ignorant beasts; if you knew who was chasing me, you would be just as frightened as I am."

579

THE SWORD AND THE PASSER-BY

A bad man causes the loss of many men and is himself responsible for his own loss. Hear this fable to such effect.

A man found a sword lying in the road as he walked along. He asked it, "Who lost you?" The weapon replied, "Why, one man lost me, but I've caused the loss of many."

appendix:

the morals

1

The fable shows that those who violate friendships do not avert the vengeance of god, even though they may escape punishment by those they have wronged because the latter are weak.

2

So it goes with those who try to match their betters; in addition to failure, they get laughed at for their pains.

3

The story teaches us not to despise anyone, to remember that no one is so powerless that he cannot avenge himself when he is treated with contempt.

4

So it is with men too. Those who give up what they have in hope of greater things are ill-advised.

5

The story shows that many men will not hesitate, for their own benefit, to swear to things which cannot possibly be.

6

The story shows that we ought not accept uncritically the friendship of men who show more concern for new friends than for old. We

must reflect that when we are no longer new, they will find other friends and give them the preference.

7

So it is with men, too. Bad men do not fool those who are wise no matter how much they make a show of goodness.

8

The story shows that men who make fun of their betters soon find that they have only brought greater embarrassment on themselves.

9

So it is with men, too. It behooves men of sense not to undertake anything until they have seen where it leads.

10

The story shows that familiarity makes even frightening things seem harmless.

12

The story shows that the ornament of intellect is preferable to physical beauty.

13

And so we too must not, in view of the vicissitudes of life, expect always to be pleased with what happens to us, for we must remember that much fair weather is bound to be followed by a storm.

14

So it is with men, too. Liars always show off most when there is no one to discredit them.

15

So it is with men, too. Some who can't do what they want because of their own inability blame it on circumstances.

16

The story shows that when a man of evil character chooses to do wrong, he will behave badly without any attempt at disguise if he can't find a reasonable pretext.

17

This story is appropriate for people who give advice to those about them for their own benefit rather than out of goodwill.

18

The story shows that present advantage is preferable, even though slight, to any anticipation, no matter how great.

19

So it is with men, too. Anyone is a fool who runs for help to a natural born wrongdoer.

20

So, too, facts trip up men who tell lies.

21

So it is that chance often bestows what skill cannot provide.

22

One might use this story of men who make a show of doing good but actually behave badly.

23

The story shows that sensible men more readily endure wrong at the hands of those around them when they see that these do not even spare their own kind.

24

The story shows that time overcomes difficulties.

25

So it is with men, too. Some, while they protect themselves from their enemies, unwittingly fall in with friends who are far worse.

26

So it is with demagogues in politics. They accomplish the most when they lead their states into strife.

27

This fable is adapted to the man who has a magnificent physical appearance but no sense.

28

The fable is applicable to an untruthful man.

29

This story shows that all dissimilar things are irreconcilable.

30

And, indeed, we must devote some thought and action to our own cause besides praying to the gods.

31

So inconsistency is harmful in everything.

32

The story proves that neither earth, nor air, nor water is a sure refuge for men under a curse.

33

The story shows that all talk is superfluous when there is opportunity for actual demonstration.

34

The story shows that men readily make promises which they don't expect actually to fulfill.

35

We must, indeed, avoid the friendship of persons whose disposition is uncertain.

36

The story shows that divinity is not to be trifled with.

37

So the character of bad men can often be told from their physical appearance.

38

So it is with bad men. Because of their character no one will believe them even when they make public profession of reform.

39

The story shows that the provident readily avoid dangers.

40

One might use this story of men who, while they make a great show of wisdom about matters of opinion, can't even deal with matters of common experience.

41

The fable is appropriate for a clumsy, inept thief.

42

The story shows that work is a treasure for men.

43

The story teaches us not to approach situations without circumspection.

44

The story shows that it is better to have inert and innocuous, rather than violent and malicious, rulers.

45

It is just the same with men; some of them pretend to be suffering while others are doing the work.

46

The story shows that persuasion is often more effective than force.

47

This story is appropriate for a debtor who is ready enough to take another man's money, but when he has to pay it back, is as annoyed as if he were giving up something of his own.

48

The story shows that regrets are useless once the damage is done.

49

This story might be told of men in trouble who, in desperation, make vows in the hope of finding something, and then when they find it, try to escape it.

50

So it is with men who are fundamentally evil. Even though they may change their condition, they do not change their character.

51

The story shows that great enmities are not easily reconciled.

52

The story teaches that we must watch out most particularly for men who do not even refrain from doing wrong against those who are close to them.

53

The story shows that harmony is as good a guarantee of strength as strife is of vulnerability.

54

The story shows that anything that is done at an inappropriate time is subject to criticism.

55

So it is that many men find that their own schemes are the cause of their troubles.

56

One might use this story of an impostor who promises great things and is shown up as incompetent in ordinary matters.

57

This is the way evil men through their greed unwittingly bring about their own exposure.

58

The story shows that most men through their greed for more lose even what they have.

59

The story is told of those who harm themselves through their own greed.

60

The story shows that every man is fond of life even though he may be in trouble.

61

The fable teaches us that we must recognize our benefactor and show our gratitude to him.

62

So it is with some men of no worth; when confusion reigns, they think they are somebody.

63

So the most unreasonable men are those who disregard matters of practical necessity but are all agog over things that they enjoy.

64

So when men's evil instincts are encouraged, they are all the more inclined to wrongdoing.

65

The story shows that hardships test true friends.

66

The story shows that perjury is still a sin, even if it is cleverly done.

67

The story shows that those who don't get a share in your good fortunes do not make firm friends in adversity.

68

So some men, through hostility to their neighbors, are led to submit to a dire fate for the sake of seeing their enemies suffer.

69

Just so, men who persist in mean occupations die before they ever make a change for the better.

70

The fable shows that one must not contend with those who are more powerful nor oppose oneself to them.

71

The fable is appropriate for a man of wealth who doesn't have the courage to put his hand to his wealth and use it.

72

So, some men, through their own ignorance, fail to guard against their enemies and reject their friends as conspirators against them.

73

The fable is appropriate for a mendacious person.

74

So it is that friends we distrust are often our salvation in times of stress when our most trusted friends betray us.

75

So, many times what we suppose to be difficult situations are found, contrary to our anticipation, to be advantageous, and what we suppose to be our salvation is found to be our downfall.

76

So some men, in fear of minor dangers, subject themselves to major troubles.

77

This fable might be told of men who are punished by the gods for wrongs they do.

78

The fable teaches not to be too elated at good fortune since we know the fickleness of fortune.

79

This fable shows that sensible men won't be deceived any longer by some people's pretences once they get a taste of their evil ways.

80

Just so, greed is the cause of many troubles for many men.

81

So it is that those who involve themselves without reflection in public affairs expose themselves to laughter as well as to misfortune.

82

So it is that some men, when they see their enemies humbled, are thereby made contemptuous of them, and before they know it are done in by them.

83

The fable is appropriate for those who, through their jealousy, try to compete with their betters and come to grief in the process.

84

This fable is suitable for men who carry their friendships only up to the point of having their friends to dinner but who do nothing further for them.

85

The fable shows that those whose very life rather than their property is at stake have good reason to raise a cry of protest.

86

The fable is appropriate for an intemperate man brought to ruin by his gluttony.

87

So greedy men, through their eagerness for more than they have, often throw away what they already have in hand.

88

The fable applies to a vain man who counts for nothing with others.

89

One might use this fable against a thief.

90

The fable shows that where there is need of physical help, vocal assistance is of no advantage.

91

The fable shows that all do not have the same natural aptitudes.

92

Just so, lazy children are not to be blamed when their parents bring them up this way.

93

The fable shows that those who expect to get anything out of misers are wasting their time.

94

Just so, those who set their hands to incompatible tasks at the same time naturally fail in each of them.

95

So, frequently one can judge great matters from small, obscure matters from those that are obvious.

96

For a worthless man engaged in disreputable pursuits.

97

So it is with people who do something without considering its timeliness and neglect the business in hand.

98

The fable shows that circumstances make men bold to face their betters.

99

The fable is appropriate for a man who is ready to make money by any means and doesn't worry about the gods.

100

The fable shows that nothing is so perfect that it is not subject to criticism somehow.

101

So it is with men. Debtors are thought to be someone so long as they have their borrowed money, but when they pay it back, they are found to be just what they were to begin with.

102

The fable is appropriate for men who are quick to borrow and suffer when they pay.

103

The fable is appropriate for a mendacious person.

104

Just so, those who contend with their betters get laughed at and, in addition, do not match their accomplishment.

105

One might use this fable of a testy, morose old man.

106

So, many men prefer to live simply rather than to enjoy luxury at the hands of others.

107

The fable shows that vulgar persons, even though they may affect an elegant appearance, still do not change their nature.

108

The fable is appropriate for a man who is of great physical size but small mental capacity.

109

One might use this fable of a lewd man.

110

So it is that many men who are suffering from their own poor judgment lay the blame on the gods.

111

The fable might be told of a man who is rich but of evil character.

112

Just so, those who do not take thought for their welfare in the future suffer the most when times change.

113

The fable shows that men readily endure their misfortunes when they see those who are responsible sharing their troubles.

114

The fable shows that friends ought to offer their assistance in times of need and not act wise when it is too late.

115

So, men who devise plots against their neighbors wake up to find themselves the victims of misfortune.

116

So it is with men who abandon their own professions and turn their hands to something they know nothing about; they naturally find themselves in trouble.

117

So it is that many men through greed suddenly find that they have lost what they did have while they have their eyes set on what others have.

118

So it is with men. They are sensible, when others lay plots against them for the sake of their wealth, to forget about the thing which is the cause of the peril to their lives.

119

So it is also with children. Those who are reared by stepmothers do not receive the same care as those who have mothers.

120

For an ungrateful man who harms even his benefactors.

121

So it is that some speakers get a good opinion of themselves in school, but are found to be incompetent when they enter public affairs.

122

The fable shows that benefactions to good people are precisely the acts that are most disadvantageous to the bad.

123

So it is with men, too. Those who leave their native states out of preference for others are not held in any esteem there because they are foreigners, and they are disliked at home because they have scorned their fellow citizens.

124

The fable is appropriate for a senseless person.

125

So it is with men, also. Those who set themselves in competition with their betters not only fail to show comparable achievements but get themselves laughed at in the bargain.

126

The fable is appropriate for a deceitful man.

127

So it is that many do not hesitate to do good services to their enemies because of their fear of them.

128

This fable might be told of a man who finds his very life endangered as a result of finding a treasure.

129

We, too, then, should be satisfied with our own, reflecting that greed, besides doing us no good, often robs us of what we have.

130

So it is with armies, too. Great numbers would mean nothing if the generals did not exercise good judgment.

131

This fable would apply to men who fall into greater perils in trying to extricate themselves from minor dangers.

132

The fable might be told of capricious men who slanderously attack men more powerful than themselves and then lose their nerve as soon as they meet opposition.

133

The fable is appropriate for a greedy man.

134

So it is with sensible men. Once they have escaped a danger, they guard against it in the future.

135

So it is that some men involve themselves in risky efforts for the sake of gain and find themselves exhausted before they reach their goal.

136

The fable is appropriate for a two-faced man.

137

One might use this fable of an insignificant man who is of no harm or help whether present or absent.

138

So it is with men. The misfortunes of others serve as consolations for our own troubles.

139

Just so, people who leave their own business and turn to things with which they have no connection are likely to get into trouble.

140

The fable shows that when men who are overtrustful of their associates surrender their advantages, they are easy victims for those who used to stand in awe of them.

141

The fable is appropriate for a man who can't do anything but talk big.

142

So it is that intelligent men sense danger from signs in advance and avoid it.

143

The fable shows that the tricks of the evil do not fool intelligent men.

144

So it is that men who annoy those more powerful than themselves pay the penalty for their bad judgment.

145

Obviously we, too, in establishing our alliances should choose allies who are able to stand by us in our dangers.

146

The fable teaches that wise men should not disregard even small matters.

147

The fable shows that men have good reason to be annoyed when they see others carrying off the fruits of their labors.

148

So it is that some men, not satisfied with a modest profit, find that they have lost what they had in hand by chasing after the hope of more.

149

The fable shows that men can learn a lesson from the misfortunes of their friends.

150

The fable shows that as circumstances change, the most powerful stand in need of those who are weaker.

151

So it is that those who put on airs before those who know them get themselves laughed at.

152

So it often happens that those who are fundamentally good do not hesitate to do a bad turn to men who tell vicious stories about them.

153

So it is with cities which readily abandon their political leaders without realizing that they themselves will soon fall into the hands of their enemies.

154

The fable shows that born scoundrels don't command confidence even when they profess generosity.

155

The fable shows that those who are set on doing wrong are not to be deterred even by a legal argument.

156

The fable shows that the greatest return for good service to bad men is not to be wronged by them in the bargain.

157

So it is with men, too. When evildoers pursue their bent with those who know their ways, they get nowhere with their tricks.

158

This fable is applicable to men whose actions do not match their words.

159

The fable shows that the truth often has force even with enemies.

160

The fable is appropriate for a man who tries to lay a trap through false pretense.

161

This fable might be used of men who, although they manage their own affairs badly, try nevertheless to exercise foresight in the affairs of others.

162

The fable shows that destiny is not to be interfered with.

163

This fable is applicable to men so malevolent that they will allow themselves to be harmed in order to harm others.

164

So it is with some household servants. Although they are freed from slavery, they do not escape slavish work.

165

Just so, vainglory is the source of trouble for many persons.

166

The fable shows that naturally bad men do not change their habits no matter how much they are punished.

167

The fable shows that men readily endure death when it comes without suffering.

168

We, too, then, ought not to blame the agents of the wrongs that are done us when they are subjected to the will of others, but rather those who command them.

169

The fable shows that every untimely action is dangerous.

170

So it is that men are often congratulated casually by their friends on the very things that are most unpleasant to them.

171

The fable shows that we pay more attention to the things in which we have previously had some unfortunate experience.

172

Obviously we, too, must not always stand on the same ground but remember that people who adapt themselves to circumstances often manage to escape the most serious perils.

173

The fable shows that the gods are just as unfriendly to the unrighteous as they are sympathetic to the righteous.

174

So it is that many men blame the gods although they are the cause of their own misfortune.

175

So it is that some men are so unfortunate as to find their goodness doubted by those about them even as they engage in good works.

176

The fable shows that evil, when it is kindly treated, not only fails to repay the favor but raises its head against its benefactors.

177

So some men who are thought to be formidable before they are seen prove insignificant when we come to know them.

178

The fable is appropriate for a covetous man who will even try to cheat the gods in his greediness.

179

The fable shows that servants long for their old masters only when they get a taste of new ones.

180

So it is that some men, through their own schemes, find themselves jockeyed into disaster.

181

So it is with creditors sometimes. Because they won't make a little allowance for their debtors, they lose their principle.

182

The fable shows that people who take on airs over honors that don't belong to them get themselves laughed at by those who know them.

183

Just so, advantages that are enjoyed at the cost of great dangers and sufferings are not to be envied.

184

So it is that men who aim at a blessing denied them by nature not only fail to attain it but get into very great trouble besides.

185

The fable shows that one cannot circumvent his destiny.

186

The fable is appropriate for a man who is fond of having his own way.

187

So it is with men. When they put their hands to something they know nothing about, they are likely to get into trouble.

188

So it is that some ignorant men who create an impression of being someone by their outward elegance expose themselves by their own talkativeness.

189

One who himself calmly endures great hardships might use this fable of a weakling who complains at the slightest ones.

190

The fable shows that men's enemies are recognized even when they are not seen.

191

So it is that men who scheme against their fellows often bring disaster on themselves, too, before they know it.

192

So wickedness is not to be overcome no matter how much it is met with kindness.

193

The fable shows that households and cities are most apt to be deserted when those in charge are hard masters.

194

So then we, too, ought to avoid association with those who are evil, so that we may not appear to participate in their vice.

195

The fable shows that familiarity with things does a great deal to quiet our fear of them.

196

This fable might well be used of men who, while they behave badly toward their friends during their lives, acquire a reputation for benefactions after death.

197

So it is in cities. Those who step into the ring while politicians are fighting find themselves the victims of both parties.

198

The fable shows that those who resist the first effort to run over them gain the respect of others.

199

This fable teaches us not to behave in the same way to good and bad alike.

200

The fable shows that a thing that is not nipped in the bud goes right on growing.

201

So it is that some men in an excess of enthusiasm rush into affairs without any precaution and dash themselves to destruction.

202

So it is that the most pitiful slaves are those who beget children in servitude.

203

The story shows that undertaking what you don't know anything about is not only unfortunate but dangerous.

204

The story shows that familiarity makes even unpleasant things bearable.

205

So it is that some men are so fond of money that they don't even hesitate to make a business of others' misfortunes.

206

The story is appropriate for a palaverer.

207

So it is that sensible people frequently learn from their misfortunes.

208

It is the same with men. Many of them, without realizing it, do good turns for people who mean nothing to them while they treat their own friends shabbily.

209

So it is that those who spare bad men find that they have strengthened enemies against themselves first.

210

The story shows that liars get paid off by not being believed even when they tell the truth.

211

The story is told for the benefit of people who give others an opening to wrong them.

212

The story is appropriate for those who are clumsy at their trade.

213

So it is that even people of no consequence try to deter their betters from quarreling.

214

So it is that some pretentious people claim the impossible and are shown up in the simplest things.

215

The story is for an ungrateful man.

216

For those who will suffer even death to be rid of their enemies.

217

So it is that many endure the insolence of their inferiors because of the fear of their betters.

218

The story shows that the power of fortune is greater than that of any providence.

219

The story shows that those in power must be invested with might rather than beauty.

220

The story shows that even the most important matters are interfered with on some slight consideration.

221

The story shows that all wicked men's gifts are feared.

222

So it is that clever public speakers often turn the names they are called by their enemies into praise.

223

The story shows that accomplishments are not judged by speed but by completeness.

224

The story teaches that one must make his preparations before danger is upon him.

225

The story shows that possessions are nothing unless you use them.

226

The story shows that hard work often wins out over natural ability that is not exploited.

227

The story shows that calamities are harder to bear for those to whom they happen when they come about through those from whom they are least expected.

228

So it is with man. When there is fighting between parties in a city, the poor, being unencumbered, easily move from city to city, but the rich stay behind because of their great possessions and lose their lives.

229

The story shows that staying in good condition is a fairer thing than fine appearance.

230

The fable shows that many men injure themselves in their ambitiousness.

231

The story can also teach us that we ought not go calling on the gods over the most petty and indifferent things, but only in the greatest necessities.

232

Of those who jeopardize themselves because of their own conceit.

233

So it is with some men. They end by doing against their will what they will not do willingly.

234

Just so, when men place a trust in the hands of greedy and unscrupulous persons, they need not be surprised if they lose it.

235

Even the lowly can make great repayment to their benefactors.

236

So it is that men who have demonstrated lack of wisdom in their own affairs are not held in good repute in the counsels of those about them.

237

Everyone is presumed to be like the friends he associates with.

238

It is the same with servants. We should not criticize those who, through love of their masters, desert their friendship for their fellow servants.

239

That god's punishment of the wicked cannot be predicted.

240

The fable has a lesson for men who are bestial and ill-tempered.

241

That the misfortunes of friends serve as a lesson to wise men.

242

For a two-faced man.

243

For elected officials who call those under them to account and later, as it turns out, are called to account by them.

244

For a petty man who criticizes those about him out of envy.

245

The story concerns those who are very cowardly.

246

The fable shows that one must not continue in evil ways, for the time will come when habituation will set in without his intention.

247

The fable shows that men who do good services for the undeserving as well as for the worthy get no reputation for benefaction but are labeled as stupid.

249

The story is told of any action that is unseemly.

250

The story applies to those who grieve over their blessings.

251

The fable is for men who face great peril for the sake of some petty profit.

252

The fable shows that wise men, too, in the same way, when they meet any trouble, readily deploy their forces against it.

253

The story teaches us that those who approach a thing without discretion find themselves involved in absurdities before they know it.

254

The fable shows that men often learn by bitter experience.

256

The story shows that those who try to outdo their betters miss the mark and get laughed at to boot.

257

The story shows that quality, and not quantity, counts.

258

The fable shows that he who lays a trap for another sets it for himself.

259

You see how mighty a gnat is to frighten an elephant.

261

The story shows that death with honor is preferable to those who must face death.

263

We, too, then, should judge every situation not from its beginning but from its outcome.

265

The story shows that those who betray their fellows are not only hated by those who are wronged by them but even by those to whose advantage they become traitors.

266

One might use this story of a busybody who is stone-blind about his own affairs but worries about what is none of his business.

267

The fable shows that an evil nature does not produce good character.

268

This is what happens to men who try to outdo their betters; they burst before they can catch up with them.

269

So it is that many men, out of unreasoning anger, throw themselves at the mercy of others in their efforts to get even with their enemies.

273

That braggarts are easily silenced.

274

That no one quickly comes by good things, but everyone is constantly beset by evils.

275

That we must pay debts of gratitude to our benefactors but make repayment calculatingly to bad men.

276

That the sting of suffering is crueler when a man's life is threatened by some means he has himself provided.

279

That a man who practices deceit on another is starting trouble for himself.

284

That many boast of being manly and courageous, but when put to the test and stripped of their pretense, they are found wanting.

296

That those who have a good service at the hands of another should repay the kindness, for the good that you do will be repaid you.

299

That men are not so much naturally fond and respectful of justice as they are eager for gain.

311

That although all rational beings are honored by god, some men are unappreciative of this honor but are rather jealous of dumb and irrational beasts.

316

That it is plain for all to see that battles and strife are causes of great harm.

323

That those who show themselves unappreciative toward their benefactors will find themselves without helpers when they get into trouble.

329

That one ought not subject oneself to perils out of pride and vain-glory but ought rather to avoid them.

333

That those who are curious often get into the worst trouble by letting their curiosity get away with them.

338

That it is best to find an amicable settlement for unwholesome disputes and rivalries since their outcome is usually dangerous for all parties.

342

That those who betray their own countries get an appropriate recompense.

348

That the very persons who appear to make just disposition of the laws do not abide by their own laws and decisions.

351

That no logical argument instills courage in those who are natural cowards, even though they are obviously big and strong of body.

355

That life is evil and miserable for men when they prefer falsehood to truth.

357

That we should not be jealous of those who are wealthy and occupy positions of responsibility but should consider the danger and ill will they face and be satisfied with the modest estate which is the mother of our tranquillity.

358

That a poor common man should not imitate the wealthy for fear of being laughed at and getting into trouble.

363

That a man should courageously face whatever is going to happen to him and not try to be clever, for he will not escape it.

366

That those who are naturally formidable, when they learn to steal and cheat, often hurt their teachers.

368

That the chances of life often humble a bold and headstrong man.

369

That it is better to live content with little than to live high for a short time and then fall a victim to misfortune and even die.

374

The fable exposes those who are thankless and ready to take advantage of their friends.

375

That no one should grieve at misfortune that comes to him, for anything he did not have as a gift of nature at birth will not stay with him. Naked we came into this world, and naked we shall depart.

377

That braggarts who spin false tales trip themselves up.

378

That life is uncertain for a poor man when a grasping man of power lives close by.

389

This fable is appropriate for those who start out in pursuit of some alluring prospect and find something quite different.

390

So it is that wit gets the better of strength.

391

Like this man, we ought in our hearts to endure lesser evils in order to escape the greater ones.

392

So it is with evil men. Even though they may seem to do good, they are only the busier doing harm.

393

Natures remain just as they first appear.

394

It is better to be a servant in safety than to be a master in peril.

395

Kindness awaits the benefactor.

396

The myth of the hawks and the swans, advising against imitating inappropriate things.

397

So it is that the insignificant seem to be more than they are.

398

Habits cannot change nature.

399

The fable of the goose and the swan, advising the young to reflect.

400

Ill-gotten gain brings danger to those who pursue it.

401

This shows that we should help those from whom we may expect a return of the favor.

402

This shows that many who have their belongings taken from them willy-nilly make a pretense of giving them voluntarily.

403

This shows that those who give many gifts are concealing the truth from those to whom they give.

404

This shows that every man enjoys a reputation in his own field.

405

This story shows that evils appropriately befall bad men but good things are stored up for those who are good and provident.

406

This fable is told of those who behave disrespectfully toward persons of high estate after they have fallen from power and glory.

407

This shows that one ought not take credit for good qualities that belong to others.

408

This exposes men who act rashly and without stopping to think.

409

This shows that many persons of distinction, when they fall victims to misfortune, are treated with contempt by men of no account.

410

This shows that some people, while satisfying their own desires, pretend that this has been done without their knowledge, taking the attitude that it is not this but something necessary that has been accomplished.

411

This shows that men who are independent and stiff-necked, carried away by their willfulness and asking help of no one, soon meet their downfall.

412

This represents those who improperly complain against others by whom they are really benefited.

413

So those who boast of wealth and good fortune meet an untimely downfall.

413a

Beauty without modesty becomes a reproach to those so endowed.

414

This shows that with what measure you mete shall it be measured to you again.

415

This shows that even inattentive men hear the slightest murmur of anything from which they expect to benefit but are absolutely insensitive to anything in which they have no interest.

419

This is what happens to those who believe what is not true.

426

This is the way it is when philosophers plunge into finespun dialectical problems over the drinks and bore the others who can't follow them, while the others, in turn, indulge in songs, idle stories, and small talk. The object of a convivial gathering is lost sight of, and Dionysus is affronted.

429

And as for you, since you are determined, you would do better for the future to settle down to living like everyone else and to behave like any other citizen without any farfetched and high-flown expectations.

451

So it is that he who plays a role in foreign finery often loses his life and finds the stage a contributory cause of his great disaster.

558

Those who plot the murder of others don't know what is in store for themselves.

559

For women who consort with brutish and useless men.

560

Men who will not give what they have to those who ask nor even make a decent reply to friendly words.

561

Men who can say nothing good to their enemies, who saddle hostilities on themselves, or who conspire for evil purposes.

562

Men who talk when they don't have to and sleep when they ought to be wide awake.

562a

It is no small thing to speak at the right time and to keep quiet at the right time, for life is in the hands of the tongue.

563

That the punishments of enemies can never prevail against a man of good behavior.

564

That the man who permits himself to be compared with those who are unworthy detracts from his own good name.

565

Those whose happiness is insecure ought to remember, when they scorn anyone, that they don't know what the future holds for them.

566

That anyone who wants to remain blameless in the eyes of two parties wins the favor of neither and lives in disgrace, for it is better not to have an enemy than to be defeated.

567

Those who set traps for others must beware of being caught themselves.

568

He who harms others should beware being harmed by another.

569

Evil men who love falsehood and wrongdoing destroy honesty and truth.

570

Men who want to be protected by those who cannot guarantee their safety.

571

Men who make big promises while they refuse small requests. The man who refuses a gift is firm in his promise.

572

That it is laudable to obey the instructions of parents.

573a

Once a friendship has been seriously damaged, it can hardly ever be entirely restored.

574

For women who find themselves mated with cowards when they try to improve their fortune.

575

This fable proves that he who does not protect himself in life is doomed to destruction.

576

This fable warns that undoubtedly many can be freed from danger by one man's advice.

577

This fable is told of those who go for a festive banquet and find it anything but that.

578

So it is that the more powerful are often derided by their inferiors.

579

This fable explains that a bad man can be lost but can cause the loss of many first.

index

The numbers are those of the individual fables

A

Aesop at the Shipyard	8	Ass, The Goat and the	279
Aesop to the Corinthians	424	Ass, The Lion, and the Fox	149
Amaranth, The Rose and the	369	Ass, The Lion and Who Went Hunt- ing Together	151
Animals, Zeus, and Men	311	Ass, The Man Who Wanted to Buy an	237
Ant	166	Ass, the Onager and the	411
Ant and the Dove	235	Ass, The Peeping	459
Ant and the Tumblebug	112	Ass, The Playful and His Master	91
Ape and the Fisherman	203	Ass, the Rooster, and the Lion	82
Ape, The Fox and Comparing Family Trees	14	Ass, The Shadow of the	460
Apes Building a City	464	Ass, The Wild and the Tame Ass	183
Apes, The Dancing	463	Ass, The Wolf Who was Governor and the	348
Aphrodite and the Merchant	433	Ass Who Put on a Lion's Skin	188
Aphrodite, Momus and	455	Asses' Appeal to Zeus	185
Aphrodite, The Cat and	50	Astronomer	40
Apollo, the Muses, and the Dryads	432	Athena, Hercules and	316
Apollo, Zeus and	104	Athena, The Shipwrecked Man and	30
Apple Tree, The Pomegranate, and the Bramble	213	Athena, Zeus, Prometheus, and Momus	100
Ass and His Fellow Traveler The Dog	264	Athenian Debtor	5
Ass and the Dipsas	458	Athlete, The Flea and the	231
Ass and the Driver	186	Axe, The Wayfarers and the	67
Ass and the Frogs	189	Axle, The Oxen and the	45
Ass and the Gardener	179		
Ass and the Locusts	184		
Ass and the Mule	181, 263		
Ass Carrying a Statue	182		
Ass Carrying Salt	180		
Ass in the Lion's Skin	358		
Ass on Trial, The Wolf and the	452		
Ass (Sick), and the Wolf as a Doctor	392		
Ass That Envied the Horse	357		
Ass, the Crow, and the Wolf	190		
Ass, the Fox, and the Lion	191		

B

Bags, The Two	266
Bat	566
Bat and the Weasels	172
Bat, the Bramble, and the Coot	171
Bat, The Nightingale and the	48
Bear, The Lion and the	147
Bear, The Wayfarers and the	65
Beaver	118

Beekeeper	72	Cat and the Rooster	16
Bees and the Shepherd	400	Cat (Doctor) and the Birds	7
Bees and Zeus	163	Cat, The Owl, and the Mouse	561
Belly and the Feet	130	Cat Who Invited the Birds to Dinner	389
Birds, Doctor Cat and the	7	Caterpillar and the Snake	268
Birds, Invited to Dinner by the Cat	389	Charcoal Burner and the Fuller	29
Birds, The Cuckoo and the	446	Child and the Picture of a Lion	363
Birds, The Fowler and the	576	Children, The Monkey's	218
Birds, The Jackdaw and the	101	Cicadas	470
Birds (The Other), and the Crow at a		Clam, The Mouse and the	454
Banquet	577	Coot, The Bat, the Bramble and the	171
Birds, The Owl and the	437	Corinthians, Aesop to the	424
Birds, The Swallow and the	39	Coward and the Crows	245
Bitch, The Sow and the	223	Coward Who Found a Golden Lion	71
Blushes, The Origin of	442	Crab and the Fox	116
Boar, The Lion and the	338	Crab, The Snake and the	196
Boar (Wild), and the Fox	224	Craftsmen, Hermes and the	103
Boar (Wild), The Bull, the Lion and		Crane, The Fox and the	426
the	414	Cranes, The Geese and the	228
Boar (Wild), the Horse, and the		Crocodile, The Fox and the	20
Hunter	269	Crow and Hermes	323
Boy and the Crow	162	Crow and the Fox	124
Boy and the Scorpion	199	Crow and the Other Birds at a	
Boy and the Wild Horse	457	Banquet	577
Boy (Thieving), and his Mother	200	Crow and the Pitcher	390
Boy Who Lost his Guts	47	Crow and the Snake	128
Boy Who Went Swimming	211	Crow and the Swan	398
Boys and the Butcher	66	Crow, The Ass, and the Wolf	190
Braggart	33	Crow, The Boasting Swallow and the	377
Bramble, The Bat, and the Coot	171	Crow, The Boy and the	162
Bramble, The Fox and the	19	Crow, The Dove and the	202
Bramble, The Pomegranate, the Ap-		Crow, The Rook and the	125
ple Tree and the	213	Crow, The Swallow and the	229
Bull and the Wild Goats	217	Crow, The Travelers and the	236
Bull Deceived by the Lion	469	Crows, The Coward and the	245
Bull, The Gnat and the	137	Crows, The Jackdaw and the	123
Bull, The Lion and the	143	Cuckoo and the Birds	446
Bull, the Lion, and the Wild Boar	414	Cyclops	405
Bull, The Mosquito and the	564		
Butcher, The Boys and the	66	D	
Butcher, The Dog and the	254	Daughters, The Father and his	94
Butcher, The Shepherd and the	465	Death, The Old Man and	60
Butcher, The Wethers and the	575	Deer, The Blind	75
C		Deer, The Calf and the	351
Calf and the Deer	351	Deer and the Grapevine	77
Camel, The Dancing	249	Deer and the Lion in a Cave	76
Camel, the Elephant, and the Monkey	220	Deer at the Water Hole	74
Camel, The First Ever Seen	195	Demades the Politician	63
Camel, The Monkey and Who Danced	83	Diogenes and the Bald Man	248
Camel Who Wanted Horns	117	Diogenes on a Journey	247
Cat and Aphrodite	50	Dipsas, The Ass and the	458
Cat and the Mice	79	Doctor, The Old Woman and the	57
		Doctor, The Sick Man and the	170

Dog and the Butcher	254	Elephant, The Camel, and the Mon-	
Dog and the Rabbit	136	key	220
Dog and the Smiths	415	Elephant, The Lion, Prometheus and	
Dog and the Snail	253	the	259
Dog Carrying Meat	133	Enemies	68
Dog (Fellow Traveler), The Ass and his	264	Eros Among Men	444
Dog in Pursuit of the Wolf	407	Ethiopian	393
Dog, The Fox and the	41	Eyes and the Mouth	461
Dog, The Gardener and the	120	F	
Dog, The Hog and the	222		
Dog, The Hunter and the	403		
Dog, The Hunting	329	Farmer and His Sons	42
Dog, The Man Bitten by	64	Farmer and Lady Luck	61
Dog, The Rook and the	127	Farmer and the Dogs	52
Dog, The Rooster and the Fox	252	Farmer and the Eagle He Set Free	296
Dog, The Shepherd and the	206	Farmer and the Snake	51
Dog, The Sleeping and the Wolf	134	Farmer and the Tree	299
Dog Who Chased a Lion	132	Farmer, The Fox and the	471A
Dogs, The Farmer and the	52	Farmer, The Lice and the	471
Dogs, The Hungry	135	Farmer, The Lion Shut in by the	144
Dogs, The Musical	448	Farmer, The Wasps, the Partridges and the	215
Dogs, The Shepherd and the Wolf		Farmer's Quarrelsome Sons	53
He Brought up with His	267	Father and His Daughters	94
Dogs, The Two	92	Feast Day and the Day After	441
Dogs, The Wolves and the	342	Feet, The Belly and the	130
Dogs Worrying a Lion's Skin	406	Fig and the Olive	413
Dog's House	449	File, The Marten and the	59
Dolphin and the Monkey	73	File, The Viper and the	93
Dolphin, The Lion and the	145	Fire, The Satyr and the	467
Dolphin, The Tunny and the	113	Fisherman and the Minnow	18
Dolphins and the Gudgeon	62	Fisherman and the Octopus	425
Dove and the Crow	202	Fisherman and the Tunny	21
Dove, The Ant and the	235	Fisherman, The Ape and the	203
Dove, The Thirsty	201	Fisherman, The Piping	11
Doves, The Fowler and the	238	Fisherman Who Beat the Water	26
Driftwood, The Wayfarers and the	177	Fisherman Who Caught a Stone	13
Driver, The Ass and the	186	Fish Hawk and the Sparrow Hawk	139
Dryads, Apollo, the Muses and the	432	Flea and the Athlete	231
		Flea and the Ox	273
		Flies	80
E		Fly	167
		Foal	401
Eagle and the Fox	1	Fool and the Sieve	456
Eagle and the Kite	574	Fowl, The Woman and the	58
Eagle and the Tumblebug	3	Fowler and the Birds	576
Eagle Once a Man	422	Fowler and the Doves	238
Eagle Set Free by the Farmer	296	Fowler and the Lark	193
Eagle, the Jackdaw, and the Shepherd	2	Fowler and the Locust	397
Eagle, The Snake and the	395	Fowler and the Partridge	265
Eagle, The Turtle and the	230	Fowler and the Snake	115
Eagle, The Wounded	276	Fowler and the Stork	194
Eagle Who Had His Wings Cropped	275	Fox and the Ape Comparing Family	
Earth, Hermes, and Mother	102	Trees	14

Horse, The Wild Boar, and the Hunter	269	Lion and the Bull	143
Horse, The Wolf and the	154	Lion and the Dolphin	145
Horse (Wild), The Boy and the	457	Lion and the Frog	141
Horseman, The Bald-headed	375	Lion and the Man Traveling Together	284
Horseman, The Hunter and the	402	Lion and the Mouse Who Returned a Favor	150
Hunter and the Dog	403	Lion and the Rabbit	148
Hunter and the Horseman	402	Lion and the Shepherd	563
Hunter and the Wolf	404	Lion (Caged) and the Fox	409
Hunter, The Wild Boar, the Horse and the	269	Lion, Dog Who Chased a	132
Husband (Drunken), The Wife and her	246	Lion Frightened by a Mouse	146
Hyena and the Fox	242	Lion in Love	140
Hyenas	243	Lion, Prometheus, and the Elephant	259
I		Lion Shut in by the Farmer	144
Image Vendor	99	Lion (Sick), the Wolf, and the Fox	258
Innkeeper, The Thief and the	419	Lion, the Ass, and the Fox	149
J		Lion, The Ass, the Fox and the	191
Jackdaw and the Birds	101	Lion, The Ass, the Rooster and	82
Jackdaw and the Crows	123	Lion, The Bull, and the Wild Boar	414
Jackdaw and the Fox	126	Lion, The Bull Deceived by the	469
Jackdaw and the Pigeons	129	Lion, The Child and the Picture of a	363
Jackdaw, The Eagle, and the Shepherd	2	Lion, The Coward Who Found a Golden	71
Jackdaw, The Peacock and the	219	Lion, The Deer and in a Cave	76
Jackdaw, The Runaway	131	Lion, The Fox Who Saw the	10
K		Lion, The Fox Who Served the	394
Kid and the Flute-playing Wolf	97	Lion, The Gaul and the	436
Kid and the Wolf	572	Lion, The Herdsman Who Lost a Calf and the	49
Kid on the Housetop and the Wolf	98	Lion, The Horse and the Goats	578
King, The Frogs Who Asked for a	44	Lion, The Mosquito and the	255
King, The Monkey That Was Chosen and the Fox	81	Lion, The Old and the Fox	142
Kite, The Eagle and the	574	Lioness and the Fox	257
L		Lions and the Rabbits	450
Lamb, The Wolf and the	155, 261	Lion's Skin, The Ass in the	358
Landlord and the Sailors	391	Lion's Skin, The Ass Who Put on	188
Lark	251	Lion's Skin, The Dogs Worrying a	406
Lark, The Fowler and the	193	Locust and the Fox	241
Leopard, The Fox and the	12	Locust, The Fowler and the	397
Lice and the Farmer	471	Locusts, The Ass and the	184
Lion and the Ass Who Went Hunting Together	151	Lovers, Two	420
Lion and the Bear	147	Luck, The Farmer and Lady	61
Lion and the Boar	338	Luck, The Wayfarer and	174
		Lyre Player	121
		M	
		Maidservants, The Woman and her	55
		Man and His Disagreeable Wife	95
		Man and the Lion Traveling Together	284
		Man and the Satyr	35
		Man (Bald) and the Gardener	560

Man (Bald), Diogenes and the	248	Mourners, The Rich Man and the	205
Man Bitten by a Dog	64	Mouse and the Clam	454
Man (Rich) and the Mourners	205	Mouse, The Lion Frightened by a	146
Man (Rich) and the Tanner	204	Mouse, The Owl, the Cat and the	561
Man (Shipwrecked) and the Sea	168	Mouse Who Returned a Favor, The	
Man (Sick) and the Doctor	170	Lion and the	150
Man, The Blind	37	Mouth, The Eyes and the	461
Man, The Creation of	430	Mulberry Tree, The Robber and the	152
Man, The Deceitful	28	Mule, The Ass and the	181, 263
Man, The Evil-minded	36	Muses, Apollo, and the Dryads	432
Man, The Middle-aged and his Two		Myrtle Thicket, The Thrush in the	86
Mistresses	31		
Man, The Old and Death	60	N	
Man, The Shipwrecked and Athena	30		
Man Who Made Promises He		Nightingale and the Bat	48
Couldn't Keep	34	Nightingale and the Hawk	4, 567
Man Who Tried to Count the Waves	429	Nut Tree	250
Man Who Wanted to Buy an Ass	237		
Man's Years	105	O	
Marten and the File	59		
Marten, The Black	435	Oak and the Reed	70
Marten, The Snake, and the Mice	197	Oath, The Spirit of the	239
Mask, The Fox to the	27	Octopus, The Fisherman and the	425
Master, The Playful Ass and his	91	Olive, The Fig and the	413
Meander River, The Foxes on	232	Olive, The Trees and the	262
Meat, The Dog Carrying	133	Onager and the Ass	411
Men, Prometheus and	240	Owl and the Birds	437
Men, Zeus and	108	Owl, the Cat and the Mouse	561
Men, Zeus, the Animals and	311	Ox, The Flea and the	273
Merchant, Aphrodite and the	433	Oxen and the Axle	45
Mice and the Weasels	165		
Mice, The Cat and the	79	P	
Mice, The Snake, the Marten and the	197		
Minnow, The Fisherman and the	18	Pain, Pleasure and	445
Mirror, The Snail and the	559	Parrot and the Weasel	244
Miser	225	Partridge and the Fox	562
Mistresses, The Middle-aged Man and		Partridge, The Fowler and the	265
and His Two	31	Partridge, The Roosters and the	23
Modesty, Zeus and	109	Partridges, The Wasps, and the	
Mole	214	Farmer	215
Momus and Aphrodite	455	Passer-by, The Sword and the	579
Momus, Zeus, Prometheus, Athena and	100	Peacock and the Jackdaw	219
Monkey and the Camel Who Danced	83	Physician at the Funeral	114
Monkey King	569	Pig and the Sheep	85
Monkey That Was Chosen King and		Pigeons, The Jackdaw and the	129
the Fox	81	Pitcher, The Crow and the	390
Monkey, The Camel, the Elephant and		Plane Tree, The Wayfarers and the	175
the	220	Pleasure and Pain	445
Monkey, The Dolphin and the	73	Plowman and the Wolf	38
Monkey's Children	218	Plutus, Hercules and	111
Moon and Her Mother	468	Pole, The Wall and the	270
Mosquito and the Bull	564	Politician, Demades the	63
Mosquito and the Lion	255	Pomegranate, The Apple Tree and the	
Mother, The Thieving Boy and His	200	Bramble	213

Pots	378	Sheep, The Wolves and the	153
Poverty, Resourcefulness and	466	Sheep, The Wounded Wolf and the	160
Priests, The Mendicant	164	Shepherd and His Practical Joke	210
Prodigal Youth and the Swallow	169	Shepherd and His Sheep	208
Prometheus and Men	240	Shepherd and the Butcher	465
Prometheus, The Lion and the Ele- phant	259	Shepherd and the Dog	206
Prometheus, Zeus, Athena, and Momus	100	Shepherd and the Sea	207
Prophet	161	Shepherd and the Wolf Cubs	209
		Shepherd and the Wolf He Brought Up with His Dogs	267
		Shepherd, The Bees and the	400
R		Shepherd, The Eagle, the Jackdaw and the	2
Rabbit and the Fox	333	Shepherd, The Lion and the	563
Rabbit in the Well and the Fox	408	Shepherd, The Wolf and the	234
Rabbit, The Dog and the	136	Shepherd Who Reared a Wolf	366
Rabbit, The Lion and the	148	Shepherds, The Wolf and the	453
Rabbit, The Turtle and the	226	Shipyards, Aesop at the	8
Rabbits and the Foxes	256	Sieve, The Fool and the	456
Rabbits and the Frogs	138	Slave, The Runaway	440
Rabbits, The Lions and the	450	Smiths, The Dog and the	415
Reed, The Oak and the	70	Snail and the Mirror	559
Resourcefulness and Poverty	466	Snail, The Dog and the	253
River and the Hide	368	Snails	54
Rivers and the Sea	412	Snake and the Crab	196
Robber and the Mulberry Tree	152	Snake and the Eagle	395
Rook and the Crow	125	Snake (Downtrodden), Zeus and the	198
Rook and the Dog	127	Snake, The Caterpillar and the	268
Rooster and the Fox	562a	Snake, The Crow and the	128
Rooster, The Ass, and the Lion	82	Snake, The Farmer and the	51
Rooster, The Cat and the	16	Snake, The Fowler and the	115
Rooster, The Dog, and the Fox	252	Snake, The Marten, and the Mice	197
Rooster, The Thieves and the	122	Snake, The Swallow and the	227
Roosters and the Partridge	23	Snake, The Viper and the Water	90
Roosters (The Two), and the Hawk	558	Snake, The Wasp and the	216
Rose and the Amaranth	369	Snake, The Wayfarer and the	176
		Snake Who Brought Wealth	573a
S		Snake, Zeus and the	221
		Sons, The Farmer and His	42
		Sons, The Farmer's Quarrelsome	53
Sailors, The Landlord and the	391	Sorceress	56
Salt, The Ass Carrying	180	Sow and the Bitch	223
Satyr and the Fire	467	Sparrow Hawk, The Fish Hawk and the	139
Satyr, The Man and the	35	Spring, Winter and	271
Scorpion, Boy and the	199	Statue, The Ass Carrying a	182
Sculptor, Hermes and the	88	Stork, The Fowler and the	194
Sea, The Rivers and the	412	Stork, The Goose and the	570
Sea, The Shepherd and the	207	Sun, The North Wind and the	46
Sea, The Shipwrecked Man and the	168	Swallow and the Birds	39
Shadow of the Ass	460	Swallow and the Crow	229
Shearer, The Sheep and the	212	Swallow and the Snake	227
Sheep and the Shearer	212	Swallow (Boasting) and the Crow	377
Sheep, The Pig and the	85	Swallow, The Hen and the	192
Sheep, The Shepherd and His	208		
Sheep, The Wolf and the	159		

Swallow, The Prodigal Youth and the	169	Weasels, The Bat and the	172
Swan and His Owner	233	Weasels, The Mice and the	165
Swan, The Crow and the	398	Wethers and the Butcher	575
Swan Who Was Caught Instead of a Goose	399	Wife and Her Drunken Husband	246
Swans, The Hawks and the	396	Wife, Man and His Disagreeable	95
Sword and the Passer-by	579	Wind, the North and the Sun	46
Sybaris, The Woman at	438	Winter and Spring	271
Sybarite	428	Wolf and the Ass on Trial	452
		Wolf and the Goat	157
		Wolf and the Heron	156
		Wolf and the Horse	154
		Wolf and the Lamb	155, 261
		Wolf and the Old Woman	158
		Wolf and the Sheep	159
		Wolf and the Shepherd	234
		Wolf and the Shepherds	453
		Wolf (as a Doctor), The Sick Ass and the	392
		Wolf, Brought Up with Dogs by Shep- herd	267
		Wolf Cubs, The Shepherd and the	209
		Wolf, Doctor	187
		Wolf, The Ass, the Crow and the	190
		Wolf, The Dog in Pursuit of the	407
		Wolf, The Envious Fox and the	568
		Wolf, The Hunter and the	404
		Wolf, The Kid and the	572
		Wolf, The Kid and the Flute-playing	97
		Wolf, The Kid on the Housetop and	98
		Wolf, The Shepherd Who Reared a	366
		Wolf, The Sick Lion and the Fox	258
		Wolf, The Sleeping Dog and the	134
		Wolf, The Plowman and the	38
		Wolf Wearing the Sheepskin	451
		Wolf Who Was Governor and the Ass	348
		Wolf (Wounded) and the Sheep	160
		Wolves and the Dogs	342
		Wolves and the Sheep	153
		Woman and Her Maidservants	55
		Woman and the Fowl	58
		Woman at Sybaris	438
		Woman (Old), and the Doctor	57
		Woman, The Wolf and the Old	158
		Woman, The Youth and the	410
		Woodcutter and Hermes	173
		Woodcutter, The Fox and the	22
		Y	
		Youth and the Woman	410
		Youth (Prodigal) and the Swallow	169
		Z	
		Zeus and Apollo	104
		Zeus and Men	108

Zeus and Modesty	109	Zeus, Prometheus, Athena, and	
Zeus and the Downtrodden Snake	198	Momus	100
Zeus and the Fox	107	Zeus, The Animals and Men	311
Zeus and the Snake	221	Zeus, The Asses' Appeal to	185
Zeus and the Turtle	106	Zeus, The Bees and	163

(continued from front flap)

largest number of Fables ever published in one volume. Unlike most of the older editions of Aesop, Dr. Daly's translations were made directly from Greek originals; the English is crisp and readable—as well as trustworthy. Many of the available collections of Aesop have omitted the Fables considered improper or immoral; this edition is “uncensored,” and the reader will discover in these pages many Fables that were never taught to him in school. The morals themselves have been relegated to an appendix, where they may be consulted by the studious or the curious.

This delightfully refreshing volume also clears away the cobwebs that have so long surrounded Aesop himself. Dr. Daly has translated, for the first time, a *Life of Aesop* that was probably written in the first century after Christ, and is a fascinating and unique piece of ancient writing. This is one of the works on which much of the nonsense and misinformation about Aesop that was passed down through the centuries, and still persists, was based—but lively and irreverent as it is, it is strictly a work of fiction.

Richly illustrated with whimsical drawings based on ancient Greek vase paintings, *Aesop Without Morals* is a storehouse of reading pleasure. For those who seek scholarship this book is impeccably thorough and authoritative. And for those who desire only diversion, and possibly a little edification, *Aesop Without Morals* is the kind of entertaining volume that will be read and re-read for many years to come.



LLOYD W. DALY

Born and raised in a small Midwestern town, educated at Knox College and the University of Illinois, Lloyd W. Daly has carried on a lifelong love affair with the Greek classics. As a student, he spent a rich year at the American School of Classical Studies in Athens, doing research and participating in the Johns Hopkins archeological excavation of Olynthus. Teaching positions at Kenyon College and the University of Oklahoma were followed by service in Army Intelligence in World War Two, and then an invitation to join the faculty of the University of Pennsylvania where he is now Allen Memorial Professor of Greek. Dr. Daly recently served for seven years as Dean of the University's College of Arts and Sciences, and it was during this period that he set to work on this new translation of Aesop—as a “diversion” from administrative duties. The author of numerous books and articles, Dr. Daly is now at work on a study of the history of alphabetizing throughout antiquity and the Middle Ages.

New York • THOMAS YOSELOFF • London